UNIVERSAL HISTORY,

ANCIENT AND MODERN;

Seevaujee Rajah 1808

FROM

THE EARLIEST RECORDS OF TIME,

TO THE

GENERAL PEACE OF 1801.

IN TWENTY-FIVE VOLUMES.

BY WILLIAM MAVOR, LL.D.

VICAR OF HURLEY IN BERKSHIRE, AND CHAPLAIN TO THE EARL OF DUMFRIES.

Factorum est copia nobis.

. . . .

Res gestæ regumque, ducumque, et tristia bella.

VOL. I.

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1802.

By T. Davison, White-friars.

A

PRELIMINARY VIEW

OF

UNIVERSAL HISTORY;

TOGETHER WITH

A HISTORY OF THE

ANTEDILUVIANS, OF *ANCIENT EGYPT,*

AND THE

NEIGHBOURING NATIONS.

BY WILLIAM MAVOR, LL. D.
VICAR OF HURLEY IN BERKSHIRE, AND CHAPLAIN TO THE EARL OF DUMFRIES.

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1802.

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TO HIS GRACE

THE ARCHBISHOP OF CANTERBURY,

PRIMATE AND METROPOLITAN OF ALL ENGLAND,

&c. &c. &c.

THIS VOLUME

OF

UNIVERSAL HISTORY,

IS

MOST RESPECTFULLY INSCRIBED,

BY

HIS GRACE'S

MOST DUTIFUL, AND VERY HUMBLE SERVANT,

THE EDITOR.

PREFACE.

PLACED in an amphitheatre of boundless extent, and surrounded by an immensity of objects, man is naturally inquisitive, and delighted with every new accession of knowledge. He who never felt a wish to investigate the qualities and productions of the globe which he inhabits; he who has no ambition to become acquainted with the powers, the habits, the instincts, of the different tribes of being which people the earth, the air, and the waters; must possess a singular apathy of intellect, and want that ardent curiosity which is the most striking characteristic of man.

But Natural History, to which the first enquiries of our species might reasonably be supposed to tend, presents too much general uniformity to satisfy the excursive and contemplative mind. What earths, fossils, minerals, vegetables, and irrational animals, are now, they always have been, with little variation. The annals of every thing that lives, except man, are precisely the same at this instant as they were a thousand years ago. Human nature is the only object on which all our curiosity ought to centre; the well of knowledge from

which

which we may draw for ever, without exhausting the living spring that supplies it.

Single out an individual: through how many revolutions of sentiment and action does he pass from infancy to maturity! How vigilant he is! how many facts does he store up in his memory! how do his passions develope themselves! and how different do the maxims that actuate him appear in their ultimate composition, from what they were in their simple elements! If it were possible to record with fidelity all the fancies that have passed through the brain, and all the feelings that have agitated the heart, sparkled in the eye, or flowed from the tongue, of any tolerably cultivated person, from infancy to age, what an extensive field would it present for meditation and use!

On the other hand, let us scan mankind as joined in social order or civil confederacy—mark their political manœuvres, their subtle contrivances to depress, circumvent, or subjugate each other; and what a busy picture will be displayed to our view! We shall often find them, through the means of error and prejudice, attempting to accomplish the most important ends of humanity; and, through the horrors of war, toiling to arrive at the enjoymen of a secure and cordial peace. We shall find the purest philanthropy blended with the most insidious arts of destruction; stratagem hid under the veil of public ſpirit; and the interests of communities and even nations fre-

quently sacrificed, to gratify the sordid passions or the fantastic vanity of individuals.

To lay open these springs of human action, and to trace them to their source, is the province of HISTORY:—that study which, beyond all others, is eminently and emphatically the proper object of our attention.—History, indeed, is "the storehouse of experience, the mirror of duties, the source of morality, and the foundation of conduct and virtue." It carries us back to primeval ages, triumphs over time, and presents to our eyes all the various revolutions that have happened to men and states. It opens to us the experience of antiquity, and introduces us to the acquaintance of the illustrious dead, by exhibiting their living actions, their virtues, and their faults. Confined, without it, to the limits of our own observations, and shut up within the narrow circle of our own prejudices, we must ever continue in a state of infancy and ignorance. What is the short period that makes up the longest life but an imperceptible point, in comparison with the vast series of ages which have elapsed since the Creation? And yet all we are capable of knowing must be restricted to this point, unless we call to our aid the study of History! while the prudent reflections which this master science either affords us or gives us an opportunity of making, teach us to be wise before our time, and in a manner far more effectual than all the moral lessons of the

greatest masters! Hence, to obtain a general acquaintance with it, is commonly the first pride of intellectual energy; and to treasure up its maxims, and to be able to apply them to all occasions and exigencies, is the utmost effort of human wisdom.

Impressed with such sentiments in regard to the utility and the pleasure to be derived from historical researches in general, the Editor and Proprietor of this work have sketched a comprehensive outline, which they hope to be able to fill up with some degree of credit to themselves, and advantage to their readers.

Under the title of UNIVERSAL HISTORY, however, they do not pretend to furnish a complete library on this subject. They are sensible that many single æras in the annals of mankind deserve to be unfolded at as great length as can be allowed to ſome entire subjects; even a single remarkable character may have had sufficient influence on the happiness or misery of man, to require volumes for its perfect developement. But whether History constitutes the principal business of the reader's life, or is only the amusement of a vacant hour, it will easily be perceived and admitted, that the narratives of particular nations, periods, or characters, must necessarily prove deficient both in entertainment and instruction. The more the detached parts of this science are accumulated in the memory, the more entangled and confused the mass

will

will become. Hence, ſomething that aims at general arrangement in materials, and universality in objects, is requisite, in order to give perspicuity and intelligence to the whole, even though the separate portions may be less elaborately wrought up.

To provide such a perspicuous view of UNIVERSAL HISTORY, as may be sufficient for those persons to whom literature is only a subordinate consideration, is the purpose of the preſent work. Its aim is to preclude the apology for ignorance, on one of the most interesting and useful objects of human research. In short, the Editor meditates to construct a chart, where every constellation, and every orb, in addition to the separate examination it invites, may be considered in its bearings and relations to the collective whole.

In estimating the importance of such a plan, and its claims to public attention, he was not inattentive to what had previously been performed in this respect. He does not expect to supersede the works of his predecessors: they may all be advantageously studied for their particular objects. But perhaps it may not be uncandid to remark, that none of them exhibits such a chart, or comprehensive view of Universal History, as may profitably, conveniently, or safely be put into the hands of general readers. Bossuet and Millot are too brief to answer any useful purpose. Voltaire is too desultory, inde-

pendently of the danger of his principles; and the English Universal History, in sixty-six large octavo volumes, is not only uninviting in its style and manner, but is too diffuse and too expensive.

The field therefore still appeared to remain open for attempting a work that might combine the advantages, and avoid the defects, of all preceding ones. The task is arduous, but it has not been undertaken without due reflection, and much valuable co-operation.

To profit by whatever has been done by particular historians, and to supply what has been left undone on the general subject, has been the leading aim. In forming the plan, and defining its bounds, the Editor has been solicitous to keep at an equal distance from the extremes of prolixity and brevity: he has studied to be clear, distinct, exact, and comprehensive. He pretends to this, and he pretends to no more. To all persons, therefore, who find the Great Universal History too voluminous and too expensive, to schools, to students, to ladies, and to circulating and private libraries, it is presumed this work will be found a desirable acquisition.

In short, the Editor has received too many honourable testimonies of public approbation not to be sedulously anxious to deserve and secure a continuance of them on the present occasion; and from the zeal and attention of the Proprietor, he has every reason to hope that the work will, in all respects, prove worthy of general and lasting patronage.

PRELIMINARY VIEW

OF

UNIVERSAL HISTORY.

THE term *history* comprehends an account of all the remarkable transactions which have ever taken place among mankind. As *morality* is the science of human life, so *history* may be defined to be morality taught by example. There is scarcely a conceivable situation in which a human being can be placed to which history does not furnish a parallel. In every climate of the earth, the constitution of man is fundamentally the same. He has the same faculties; the same passions; the same general laws regulate the developement of the former—like motives impel to the gratification of the latter. It is obvious, therefore, that history provides a school alike for the moralist and the politician. A reader, who reflects while he reads, is not merely presented with the origin, the progress, and the consequence of any action or series of actions; a cir-

cumstance, independently of other considerations, highly delightful; he also deduces, often from an individual instance, a general conclusion, which enables him in future to determine what he ought to pursue, and what to shun; what he ought to applaud, and what condemn, on the occurrence of a similar agent, in a similar situation. History too, particularly in regard to youth, possesses an incalculable advantage over a system of morals. In history all is full of life and action; the knowledge hence derived will, therefore, be impressed with a vividness and force of conviction impossible to be conveyed by the cold formality of didactic rules. Were not this a matter of fact, which every one may observe, it would be rendered evident from the consideration, that morality is nothing more than the collective result of all the observations made at many different times, and by many different persons, upon the various states, and circumstances, and actions, of human beings in life—upon the universal conduct of man in society. Moral rules, indeed, always refer to something which *has been done*; but they are divested of all *agents*; the interest and charm of narrative are lost, and, consequently, the impression is proportionally feeble. The inchantment of story upon a youthful mind—a relation in which the intellectual eye is fixed on definite objects and agents, kindles an interest and an enthusiastic ardour, which instantly appropriate the instructions it may convey, and which are therefore instrumental in unfolding and forming the future character; and if the creations of fancy have such a powerful effect on the juvenile heart, how much more impressive and useful must be the genuine delineations of history!

History is naturally divided into two parts—ecclesiastical and civil. The first relates to the *præternatural* conduct of the Supreme Being towards his creatures, and to the relation they sustain towards him; the second treats of the various transactions of mankind among themselves, whether private or public, domestic or national. The last forms the principal object of the following work; the former will be only mentioned incidentally; or, rather, on those occasions alone where the concerns of religion are necessarily interwoven with civil affairs, and have been productive of civil events. Civil history is, moreover, subdivided into ancient and modern. These are also divisible again into universal or partial, general or particular.

The design of the following compilation is to present an epitome of Universal History, both ancient and modern. It will, therefore, comprehend a succinct account of all the nations and states which have ever existed, and will contain all the leading historic facts, without descending to minuteness of detail.

But as it is of great importance, at the commencement of any study or science, to obtain a distinct view of the objects about which our attention is to be employed, and of the end we ought to propose to ourselves, we think it of moment to sketch a preliminary outline of our plan; by which we shall be enabled to mark the great æras into which history naturally divides itself; to mention the important revolutions which have taken place in the world, with their general causes and consequences, and thereby to exhibit a sort of historic map of the countries we are hereafter to traverse.

 The

The great epochs above alluded to, into which civil history may be resolved, are the following:

1. *The creation of man.*
2. *The flood.*
3. *The beginning of profane history.*
4. *The conquest of Babylon by Cyrus, and the destruction of the Babylonian empire.*
5. *The reign of Alexander the Great, and the overthrow of the Persian empire.*
6. *The destruction of Carthage by the Romans.*
7. *The reign of the emperor Trajan, when the Roman empire reached its utmost extent.*
8. *The division of the empire under Constantine.*
9. *The destruction of the Western Empire by the Heruli, and the settlement of the different European nations.*
10. *The rise of Mahomet, and the conquests of the Saracens and Turks.*
11. *The Crusades.*
12. *The American and French Revolution.*

FIRST PERIOD,

From the Creation of Man to the Flood.

WITHOUT entering into any discussion respecting the most accurate chronology of this period, we shall adopt the Hebrew, which is commonly allowed to possess the highest authority. According to the Hebrew chronology, then, the creation of the world is placed in the year 4004 before the Christian æra. The Chinese, Hindoos, and Egyptians, have made pretensions to a much earlier origin; but these pretensions are supported by no decisive historic documents, and must therefore be attributed to national vanity, which

which prompts every people to trace back their origin to the remotest antiquity, in order to give additional eclat to their own nation. The sacred writings furnish us with the only credible, or even plausible, account of this early period. From them we learn, that all the various species of human beings sprang from the same stock—Adam and Eve. From this fact we should be led to imagine, that the world would be but very thinly peopled after the lapse of many more centuries than this period comprehends; but we are, moreover, informed, that the lives of the antediluvians were protracted to eight or nine times the length of those of the present inhabitants of the earth, and that they retained their powers of procreation proportionally long. We are also told, that the antediluvian world was blessed with a milder temperature, and a clearer sky, than the most favoured clime of modern days—circumstances which must undoubtedly have formed a principal cause of the superior longevity and of the rapid population of its inhabitants. The direful diseases, and plagues, and pestilences, which infest the present degenerate race of men, were to them unknown; and we shall therefore cease to wonder at the populousness of the world before the deluge.

Our materials are far too scanty for us to judge correctly of the condition of the antediluvians. It appears, from a few facts incidentally mentioned, that they had made considerable advances in civilization. They had invented many of the arts, among which music, and the art of working in metals, are particularly mentioned. As the bountiful fertility of the earth provided them with a superabundance of the means of subsistence,

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they gradually became luxurious, effeminate, and corrupt, even to a degree which almost surpassed all after-generations. Not long after the fall the malignant passions began to appear; and Cain, possessed by the dæmon Envy, slew his brother Abel.

In this universal depravation of manners, the simple and sublime religion of our progenitors alike suffered pollution. Their religion, though the purest *Theism*, the truth of which had been confirmed to our first parents with the most unequivocal demonstrations of divine power, was yet unable to withstand the violence of those evil propensities inherent in human nature, and which urged them blindly onward to their own destruction. They continued daily to grow more and more corrupt; to heap crime upon crime, and pollution on pollution, till the Deity, provoked at their matchless iniquity, and perceiving them past all recovery, resolved to destroy them from the face of the earth. He therefore caused a great and mighty flood to overwhelm the world, and every living thing, both man and
B. C. beast, perished beneath the waters. But
2348. that the human race, and the other species of animals, might not be totally extinct, he previously communicated his resolution to Noah, whom he commanded to build an ark sufficiently capacious to contain himself and family, together with two of every species of existing animals: by these the new world was afterwards re-tenanted. The occurrence of this awful catastrophe is also alluded to by profane writers, and still more strongly verified by the present appearances of the globe.

SECOND

SECOND PERIOD,

From the Flood to the Beginning of profane History.

AFTER the waters of the deluge had subsided, so that the loftiest mountains began to lift their heads above the waves, the ark, after being long tossed to and fro upon the vast deep, is supposed to have finally rested on Mount Ararat, in Armenia. The human race was now to be regenerated from those eight persons only who had been preserved from the general overthrow; and the earth to be re-stocked with animals from those which,. by divine command, had followed Noah into the ark. The scripture, our only guide, now deserts us, and we have no means of ascertaining how long Noah and his posterity remained in the vicinity of that mountain. At length, however, we find the whole human race assembled in Babylonia. Here their vain imaginations prompted them to undertake building a tower, whose top might reach unto heaven. This being deemed by the Deity an act of presumption, as a punishment for their crime he confounded their language, and dispersed them over different parts of the earth.

The three sons of Noah are supposed to have set out in as many different directions; or rather Noah, at his death, is supposed to have bequeathed the whole world to Shem, Ham, and Japhet: but this account rests on no better foundation than that of conjecture; for on this point scripture is silent. Asia is supposed to have been allotted to Shem, Africa to Ham, and Europe to Japhet.

Gomer,

Gomer, the son of Japhet, is probably the father of the Gomerians or Celtes; his three brothers, Magog, Mesech, and Tubal, are the reputed progenitors of the Scythians, Samaritans, Tartars, and Moguls. Madai, Javan, and Tiras, three other sons of Japhet, are said to have been the founders of the Medes, the Ionians, the Greeks, and the Thracians.

Shem had five sons, Elam, Ashur, Arphaxad, Lud, and Aram. The first of these was the founder of the Persian nation; Assyria (now Curdestan) was peopled by the descendants of Ashur; Arphaxad settled in Chaldea; to Lud, Josephus has assigned Lydia, though this allotment has been controverted; the posterity of Aram are supposed to have peopled Syria and Mesopotamia.

Of the children of Ham, which were four, Cush is said to have continued in Babylonia, and to have been king of the southern parts of it, afterwards called *Khuzestan*; whence his descendants are supposed to have migrated to the eastern parts of Arabia, and thence to the corresponding part of Africa. Mizraim, the second son, peopled Egypt, Ethiopia, Cyrenaica, Libya, and the remaining northern parts of that continent. The place of settlement of Phut, the third son, is unknown; but it seems to be generally allowed that Canaan settled in Phœnicia, and founded the nations of Judea.

Agreeably to what has been observed in the customs and manners of other infant nations, we find that hunting was the principal occupation among the original inhabitants of the world, as this, in the infancy of nations, is the only means of subsistence. The most expert and active sportsman would naturally become the leader; and in

other

other respects would soon gain an ascendancy over the rest. In the first ages, Nimrod, styled the mighty hunter, was the most daring and successful in his conquests over the wild beasts which then infested the world; and he not only became sovereign in the chace, but was elected king, and founded at Babylon the first monarchy recorded in history. Not long after, Nineveh was founded by Ashur, which city became the capital of the Assyrian empire. About the same time he also built two other cities, *Rezen* and *Rehoboth;* but the situation of these is unknown. In Egypt were erected the cities of Thebes, Theri, Memphis, Tanis, all governed by their respective kings. The scripture, moreover, in the time of Abraham, mentions the kings of Gerar, Sodom, Gomorrha, &c. governments which must have existed for a considerable time.

B. C. 2247.

But the descendants of Noah, like their forefathers before the flood, as they increased in population, and in the abundance of the means of life, began to degenerate. The different families of mankind being widely separated, and the whole body being broken into a number of independent governments, the unity and purity of their religion were lost. Instead of the belief in one Supreme God, a fundamental article in all religion, each nation appears to have had Deities peculiar to themselves, many of which were worshipped with the most inhuman sacrifices. That the belief in the one living and true God might not be buried and totally lost amidst the prevalent vices and corruptions, Abraham was appointed by God to preserve this salutary faith among a chosen people, selected as the sacred depository of the

only

B. C. only true religion. This appointment is
1921. termed the calling of Abraham. From Abraham was descended Isaac, and from Isaac, Jacob, the father of the twelve Patriarchs, or head of tribes in the Jewish history.

The first considerable revolution which occurs in history, after this period, is the migration of the Israelites out of Egypt, where they had lived in bondage for a period of four hundred years. This remarkable event was attended with the most signal disaster to the Egyptians—some of the nations inhabiting Judæa were also, at the same time, exterminated. The Jews finally settled
B. C. in Canaan, the promised land. In this
1491. great and memorable calamity of the Egyptians, all their historic records appear to have perished: for no mention is made of so remarkable a catastrophe; and the general history of Egypt, at this period, is plunged in the deepest obscurity.

In process of time, the kingdoms of Nineveh and Babylon were united, which together formed the basis of the Assyrian empire, whose authority continued supreme in Asia for several centuries.

Javan, the son of Japhet, is the reputed progenitor of the Greeks; though the time of his first settlement has not been attempted to be ascertained. Chronologers, however, have endeavoured to fix the date of the foundation of several of the most ancient Grecian kingdoms. The kingdom of Sicyon, near Corinth, is said to have been founded about the year 2090, before Christ; and Inachus and Ogyges established colonies in Argos and Attica, about two centuries after. Inachus is said to have been the first who collected

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the scattered Greeks into one body; or rather, it seems more probable that he only prevailed upon a few of the wandering hordes to quit their vagabond life and join his little colony in Argos. From this period profane history begins, in some degree, to be divested of fable; and its relations consequently assume increased authenticity and credit; still, however, the sacred writings supply the only documents on which we can rely with confidence. B. C. 1850.

The state of the arts in these early ages is no where clearly delineated; yet it is not difficult to deduce, from the small number of historic facts of which we are in possession, a probable conjecture, that some of the arts must have made no inconsiderable progress. Noah and his family would naturally communicate what they had learnt among their antediluvian brethren; so that the post-diluvians had not the disadvantage of infant nations, in after-ages, of beginning their career from a state of complete barbarism. They were already in possession of the most valuable materials, derived from a civilized people, for the erection of new civil communities. Accordingly we find them, at no distant period after the flood, uniting into large societies, building cities, and founding kingdoms. These facts alone are adequate proofs of the existence of the arts—and of some of them in a state of considerable perfection.

Commerce was carried on to some extent as early as the time of Abraham, as the metals had already become a medium of exchange. We find a place of sepulture paid for by a certain weight of silver. Agriculture must be in an improved state—a great general superabundance of the necessaries of life must be produced, before nations

nations determine a certain quantity of gold or silver substances in no form assisting to support life, to be an equivalent for the exchangeable value of any commodity in barter. Inland commerce, therefore, at this period, appears to have been extensively carried on in the east.

The Phœnicians, from their contiguity to the sea, very early engaged in maritime commerce. The authority of scripture is here supported by the concurrent testimony of Herodotus. The small portion of the science of astronomy known and taught by the shepherd tribes, would naturally be adopted, and perhaps improved, by these infant navigators; who, therefore, in the course of a few centuries, had not only established an extensive trade by sea, but had become experienced in navigation. The shepherd nations, before the death of Jacob, could measure the duration of the year by the revolution of the moon—hence originated the *lunar year*. To this was added an observation of the fixed stars, which naturally led the way to the discovery of the *ſolar year*. But the Egyptians, and a few of the Asiatic nations, had alone made such advances in the arts, in science and in civilization. The other nations of the world were, probably, at this time, plunged in the deepest barbarism.

The histories of the extensive empires of Assyria, and of Egypt—empires which, at their rise, shone forth with such dazzling splendour, now totally disappear, and are enveloped in impene-
B. C. trable darkness. There is a chasm in the
1965. Assyrian history, after the reign of Ninias,
the successor of Semiramis and Ninus, on the Assyrian throne, for a period of 800 years: and another in the history of Egypt, after the reign

reign of Sesostris, who succeeded Amenophis (the Pharoah of scripture) for 300 years; the princes intervening between Sesostris and Bocchoris not being known even by name.

Notwithstanding this chasm in the history of Egypt, we may safely infer, that it continued in a flourishing condition, since its increasing population caused it continually to send forth colonies into distant nations. One of these colonies, according to common opinion, conducted by Cecrops, landed in Greece, and founded the famous city of Athens. A very plausible doubt, however, may be hazarded on this subject. This colony, with much greater probability, set sail from Phœnicia—a nation equally populous, and besides distinguished for its skill in navigation: whereas the Egyptians, at this period, had no maritime commerce, and consequently no practice in naval affairs. But it is of little moment whether this question be determined or not. Cecrops soon made an attempt to civilize the wild and rude natives of Attica. He constructed twelve small villages, which afterwards coalesced into the city of Athens, in which he prevailed upon the wandering tribes to fix their residence; he enacted laws, and introduced the deities and religious worship of the Egyptians. These salutary regulations were adopted and improved by his successor; so that the Athenians had now taken the first step towards that elegance and refinement which afterwards rendered Athens one of the most illustrious cities upon earth.

B. C. 1556.

The other parts of Greece had been already peopled from Egypt and the East; so that the whole country comprehended, at this period, a number of petty, independent, principalities;

many of which had also made some advances towards a regular government. From proximity of situation, these states were continually embroiled by mutual jealousies and animosities. To prevent these intestine divisions, which never failed to harass and weaken themselves, and which would eventually have exposed them to the mercy of a foreign enemy, Amphictyon conceived the project of uniting the several unconnected governments into one great confederacy, to be cemented by a council, composed of deputies from the respective states. Amphictyon had the address to prevail upon twelve cities to join in this association, each of which, at first, sent one delegate only to the general assembly, which, from its founder, was called the *Amphictyonic council.* Their number was afterwards increased to twenty-four, and in the time of Antoninus Pius, it amounted, according to Pausanias, to thirty. This memorable council held their meetings at *Thermopylæ.* To add still greater influence and solemnity to their character, and thereby to fix the institution on the most solid foundation, they were moreover appointed to the superintendence of the temple of Apollo at Delphi; where they likewise held their assemblies. They met twice every year; and also on emergencies; and their deliberations were always upon subjects which respected the general interests of the confederacy. We shall afterwards find, that the Grecian states, thus closely united, were able to repel the whole force of the Persian empire.

In the year before Christ, 1322, the Isthmian games were instituted at Corinth. After being regularly celebrated for some years, they were interrupted;

interrupted; but were afterwards re-instituted by Theseus, in honour of Neptune, when the time of their celebration formed an æra, from which the years were reckoned. The celebrated Olympic games were, according to the most received opinion, established by Hercules in honour of Jupiter-Olympius, after a victory obtained over Augeas, B.C. 1222. These, however, were not regularly and constantly celebrated, till revived a third time by Corœbus, B.C. 776. From this period, they constitute an epoch, the first certain one which occurs in profane history, to which all important events are referred, and by which their chronology is settled. These games, together with the Pythian and Nemean, are immortalized in the odes of Pindar.

The salutary regulations of Amphictyon having produced security from any considerable internal animosities, between the confederated states, their restless activity now goaded them to undertake foreign expeditions for the general benefit. The first of these on record is the Argonautic expedition, the object of which was, in the allegorical language of antiquity, to recover the golden fleece from Æetes, king of Colchis, who had unjustly obtained possession of it by the murder of his son-in-law Phryxus. The detail of the fable is too long to be inserted in this place. The real object however of the expedition seems to have been, to settle a colony in the country bordering upon Colchis (now Mingrelia), and to open the commerce of the Euxine sea. They obtained here a specimen of the riches of Asia; and the success of the Argonauts may be inferred from the circumstance, that the Greeks were ever after inclined to Asiatic expeditions.

B. C. 1263.

The next expedition of the Greeks, and one of
B. C. the most celebrated in history, was that
1184. against Troy, a city of Phrygia Minor.
This renowned city, after sustaining a siege of ten years, was betrayed into the hands of the enemy by Æneas and Antenor, with some others, and Troy was reduced to ashes. After this catastrophe, Æneas with a few followers escaped into Italy, and became the remote founder of Rome. In the short period intervening between the Argonautic and Trojan expeditions, the Greeks must have made considerable improvements, at least in nautical science. The little fleet, of which the ship Argo was the admiral, could have been, from the infant navigation of that period, not superior in magnitude, and probably far inferior in accommodation, to our modern fishing vessels. The fleet sent out in the expedition to Troy, consisted, according to the lowest computation, of a thousand ships (Thucydides supposes their number to have been one thousand two hundred), the largest of which carried one hundred and twenty men each; the smallest fifty. We may therefore conclude, that the number of men engaged in this celebrated expedition amounted, at least, to one hundred thousand. These vessels also, must have been very rudely constructed; they were only half-decked; it does not appear that iron was employed in their construction; and the use of the saw, an instrument so necessary to the operations of the carpenter, was then unknown.

B. C. It is of importance however to enter a
1496. little more into detail in regard to Greece,
than is either necessary or possible in respect of the other kingdoms or states we have before

fore mentioned. Here we have an opportunity of tracing the origin and progress of government, of arts and of manners, whose influence has extended even to modern times. The several countries, into which Greece was divided, were governed each by a king or chieftain, who united in his own person the different characters of general, judge, and priest. There were also a number of leaders, subordinate to him, whose influence over their particular clans or tribes was equally powerful with that of the prince over his immediate followers. These were continually at war with each other, and often with their king, whom their ever-wakeful jealousies sufficiently restrained from despotic encroachments. Each particular state exhibited, in miniature, the picture which the whole country presented prior to the time of Amphictyon. To produce one great effect, it was necessary that they should be made to act with concert. Theseus, therefore, about the year before Christ 1234, conceived the vast design of gathering together all the dispersed inhabitants of Attica into one town. He went from tribe to tribe, settling their differences, and appeasing their animosities; proposing at the same time, that there should be a common agreement, and that they should all become citizens of one city. By his persuasions and address, together with his known courage and resolution, he prevailed upon the people to favour his proposal. He began his operations by courting popularity among the peasants and artisans, and by weakening the attachment of the tribes to their respective leaders. He then dissolved all distinct courts of justice, council-halls and corporations, and erected a council-hall, (called Prytaneum) common to all the

Athenians; ordaining, besides, a common feast and sacrifice, entitled Panathenæa, or the sacrifice of all the *united Athenians*. He moreover offered protection and various privileges to strangers of all countries, who would come and settle in his new city. All the power and splendour of the state were thus centered in Athens. After these wise regulations, Theseus (according to Plutarch), agreeably to the promise he had made the people, to induce them to accede to his original proposal, laid down his kingly power, and organized a common-wealth; reserving to himself only the privilege of being their commander in war, and supreme magistrate in time of peace.

We have here sketched the origin of the first monarchy (for the resignation of Theseus was merely nominal) of which history furnishes any distinct account; and it is applicable not only to the other states of Greece, but, probably with some small variations, to all the monarchies which have ever arisen in the world. The duration, however, of that established by Theseus was not very considerable. The seeds of its decay had been sown in the establishment itself. Theseus had divided the Athenians into three classes—nobles, husbandmen, and artisans. To the nobles he committed the election of magistrates, the enacting and execution of the laws, and the conduct of religious concerns. As a counterbalance to this inordinate power, he bestowed many privileges upon the people; so that, from the progress of arts and manufactures, they obtained a superiority in riches, and were of course always very superior in numbers. They, at length, became uneasy under regal authority, and aspired to independence. At the demise of Codrus, the 17th

king,

king, who died a voluntary sacrifice for the B. C.
safety of his country, they abolished the 1070.
regal power, proclaiming that none but
Jupiter should be king of Athens. This B. C.
revolution happened about the time that 1095.
the Jews were dissatisfied with remaining under the government of the true God, and required a mortal sovereign, that they might be like other nations.

The government of Thebes, another of the Grecian states, followed the example of Athens. This city had been founded by Cadmus, with a colony from Phœnicia, near a century before the Trojan war, since which time it had been subjected to kingly government. The Thebans were a people proverbially stupid, and, notwithsanding the revolution in favour of liberty, exhibited nothing worthy of notice, till (seven hundred years after) under the wise and courageous conduct of Epaminondas, they rose to be the masters of Greece: a striking proof, that ability and virtue in the ruler communicate their corresponding great qualities to the subject. Similar revolutions took place about the same time in other states of Greece.

Athens and Sparta, however, from the pre-eminence they acquired, giving the character to the genius, the politics, and manners of the Greeks, demand our particular attention. On the decease of Codrus, the Athenians abolished royalty; but, in effect, the abolition extended to little more than the name: for they now established a perpetual magistrate, under the title of Archon, whom they invested with authority nearly equal to that of their former kings. This office continued three hundred and thirty-one years, in

the

the family of Codrus, before they became thoroughly sensible that the alteration had contributed little to the progress of freedom. They therefore determined to lessen the dignity of the Archontic office, limiting the period of its continuance to three years. But the desire of liberty increased
B. C. with its possesion, and they demanded a
684. still further reduction of the power of the Archon. This commotion ended in a determination to elect nine magistrates with the same title, whose office should be annual, and who should be rendered accountable for the discharge of that office to the people. Here was a gigantic stride towards liberty; and the people experienced such exuberance of joy and exultation at the importance they had now acquired, as to be driven into every species of licentiousness. Thus, the advantage they had gained terminated not in liberty, but in anarchy.

Before this period, the Athenians had no written laws; and their ancient customs, on account of the successive changes in the government, had lost their power to restrain the prevalent irregularities. In this state of public affairs, Draco,
B. C. who was Archon in the 39th Olympiad,
623. undertook to compose a code of laws. These, from their inhuman rigour, were remarked, by Demades an Athenian orator, to be written not with ink, but with blood. Every offence was indiscriminately punished with death; no distinction being made between the stealing of an apple, and the commission of a murder.

B. C. At length Solon, the wise, the great,
594. the good, appeared not only to regenerate the age in which he lived, but to become the eternal benefactor of the human race. All

turned

turned their eyes to Solon as their deliverer from those ruinous disorders which at this period distracted the state; and he was unanimously elected Archon and sovereign legislator. No man could be better fitted to give laws to his country. He had devoted much of his time to philosophical and political studies—had travelled over the greatest part of Greece, and was, moreover, endued with a deliberative calmness, and elevation of soul, which raised him above the partialities of passion, and kept him firm in the midst of danger. He commenced his reform, by abrogating all the sanguinary laws of Draco, except that which related to murder, for which he thought no punishment could be too severe. He next proceeded to new-model the political law; then divided the people into four classes, according to their wealth. All the public offices of the state were shared by the three first classes. The people were rendered incapable of any office of government; but, as a compensation for this, they were allowed a vote in the national assemblies—a privilege apparently trifling, and which at this period gave them, indeed, no considerable weight; but was, in reality, the first important step, from which they eventually mounted to supreme power. As a check upon the general council of the nation, in which all matters of public and of momentous concern were finally determined, he instituted the senate and Areopagus. The first was composed of four hundred persons, one from each tribe, who prepared all important bills which came before the assembly of the people: the second was a court of justice; but the number of judges, of which it consisted, is not accurately known. They have been successively limited to nine, to thirty-one,

to fifty-one, and sometimes to a greater number; and each of these might be the true one, though at different periods: for it is by no means ascertained that Solon was the original institutor of this court. It is more probable, that he only introduced into it some new and important regulations. From his time, as none but the wisest and most virtuous of the Athenians were admitted as members of this august body, it gained a wonderful ascendency in the republic: yet he provided, that there should always lie an appeal to the people from the decisions of the magistrates—a law which could not fail to secure the freedom of the state.

Solon also imposed this oath upon the Archons, previous to their admission to office:—"that they would observe the laws, and administer justice without partiality—that they would never allow themselves to be corrupted by bribes; and if they did, that they would dedicate a statue of gold, of equal weight with their own bodies, to the Delphian Apollo."—Such was the wise system of government established by Solon: a system which raised his countrymen to the highest pitch of prosperity, of glory, and renown, and still remains a monument for the admiration of the world. Except a period of about fifty years, during which the government of Athens had been usurped by Pisistratus and his family, the laws of Solon flourished, in full vigour, for a period of four hundred years.

The government of Sparta is equally famed in history with that of Athens. Sparta, like the rest of the Grecian states, was originally divided into a number of small principalities, subject each to its respective chieftain. Lelex is supposed to have

have been the first king. He had thirteen B. C.
successors, whose reign terminated with 1516.
the sons of Orestes, when the Heraclidæ obtained possession of the Peloponnesus, about eight years after the Trojan war. Procles and Eurysthenes, the descendents of the Heraclidæ, shared the crown between them; and it is remarkable, that the succession, in a direct line, B. C.
continued in this family for nine hundred 1102.
years, ending with Cleomenes, in the year two hundred and twenty before the Christian æra.

The Spartan government, however, did not assume that particular form, which has excited the wonder and admiration of posterity, till B. C.
the time of Lycurgus. It was a peuliarity 884.
of the Spartan government, as already observed, to be administered by two hereditary kings. This institution Lycurgus left unaltered; but he was cautious to restrain their authority, by the creation of five officers, under the title of Ephori, whose power extended even to the imprisonment of the kings, if their conduct were thought to deserve such an indignity. He also established a senate (composed of twenty-eight senators) and an assembly of the people, agreeably to the plan of policy adopted at Athens; but the peculiar institutions, which form the distinguishing feature of his policy, and which rendered the Lacedæmonian government unique in the history of the world, are the following:—He destroyed all distinctions, by making an equal and impartial division of the land among the members of the commonwealth; he prohibited the use of money, either of gold or silver, substituting in its stead a cumbrous coin of brass and iron. By these two laws

laws he effectually secured his countrymen from the debilitating effects of luxury and effeminacy, as well as from the grovelling passion of avarice; and precluded the exhibition of riches and splendour, to tempt the cupidity of strangers. He ordained, that all the citizens should dine in common, upon the coarsest fare, and that no one whatever should be privileged to use a more luxurious diet than the rest; that they should hold no intercourse with foreigners, permitting but few even to travel: these regulations prevented the introduction of foreign manners and corruption; and that the youths, as soon at they had attained their seventh year, should be intrusted to a public master, and their education left to the wisdom of the laws: they thus became the children of the state, rather than of their own natural parents. Even from their childhood, the Spartans were taught to endure labour and hardship—to love honour and liberty, and to suffer death itself without fear or regret.

The great object of this celebrated lawgiver was, evidently, to produce a free and warlike nation. This purpose his institutions were admirably calculated to effect. Though many of them are disgusting to modern refinement, and others neither practicable, nor deserving to be practised by modern states – still the general principle deducible from the history of Lacedæmon is important and just:—it is to the establishment of impartial laws, that kindled in every Spartan's breast an interest and a love for his country, to which must be attributed the Spartan's courage and magnanimity —the states' glory and renown.

The other ancient republics were established nearly upon similar foundations. But it is inconsistent

sistent with the design of this general view, to treat of other countries at equal length. It appeared necessary in respect to Athens and Sparta, in order that we may perceive, more distinctly, the connection of events, and the influence which the principles established in these states have exerted upon the transactions of other nations.

The kingdom of Judea under king David approached its utmost limits. The extent of its territories, however, was never considerable. The prodigious wealth and magnificence of Solomon therefore will appear incredible, till we examine its sources. David, his father, had amassed immense spoils, by his conquests over his various enemies; and Solomon had himself established, through the friendship of Hiram king of Tyre, a commerce with the East Indies; and the almost inexhaustible riches of India, in every age, are well known. B. C. 1043.

From the death of Solomon we date the decline of the Jewish Empire. The division of the kingdom into two, through the imprudence of Rohoboam, rendered it a more easy prey to the ambitious avarice of Shishak, king of Egypt, who, five years after, pillaged Jerusalem, and all the fortified cities of Judah. The commerce of the East Indies was now discontinued, and consequently the principal source of its wealth dried up. This, together with the almost continual wars between Israel and Judah, is sufficient to account for the singularly rapid decline observable in the Jewish affairs. B. C. 975.

Shishak is commonly supposed to be the Sesostris of profane writers. There is a correspondence in the prodigious magnitude of the respective armaments with which they invaded Judea;

 that

that of Shishak being reputed to consist of sixty thousand cavalry and one thousand two hundred chariots; that of Sesostris only of twenty-four thousand cavalry, indeed; but the number of his chariots is increased to twenty-seven thousand. This coincidence, we acknowledge, is not exact: yet, if to this *general* agreement in number, we add the difficulty, almost the impossibility, of fixing on any other king in Egypt, capable of undertaking this expedition, in the days of Solomon, the argument must be allowed to be nearly conclusive.

Shishak having withdrawn his army, the Jews were granted a short period to respire from the calamities of war. In the year 941 B.C. however, Judea was again invaded by Zera, an Ethiopian, with an army of a million of infantry, and three hundred chariots. This army was opposed by another consisting of five hundred and eighty thousand men, under the conduct of Asa, king of Judah, and defeated with great slaughter.

About this time, Syria begins to rise into historical importance. That kingdom commenced in the days of David under Hadadezer, whose capital was Robah. This prince had been defeated by David in several engagements, and probably rendered tributary to him. One Rezon, however, before the death of David, rebelled against Hadadezer, and gained possession of Damascus, erecting there a kingdom, which rapidly advanced in power. The Syrian princes were thus situated in the neighbourhood of the two rival states of Israel and Juda (whose capitals were Samaria and Jerusalem); and being bitter enemies of both, and desirous to establish their own power on the ruins of these two states, they

availed

availed themselves of this advantageous situation; pretending to assist the one against the other, in order the more effectually to weaken both. For a detail of these transactions, between the Jews and Syrians, we must refer to the Old Testament, where only they are to be found. The Syrian empire, however, was totally destroyed by Tiglath Pileser, king of Assyria; and the kingdom of Samaria by Shalmanezer, B. C.
his successor; the people being either mas- 740.
sacred or carried into captivity into Me- B. C.
dia, Persia, and the countries about the 721.
Caspian sea.

While these transactions are taking place in the East, we observe to arise in the West those formidable empires, destined hereafter not only to subdue, but to surpass in glory and extent of dominion all the kingdoms of the earth. In Africa, Carthage was founded, according to one account, about 869 B. C., according to another, not till a hundred years later. In Europe, the conquest of the Peloponnesus by the Hera- B. C.
clidæ, already mentioned, and which hap- 769
pened about 900 B. C. was followed by or
a considerable increase in the civilisation 770
of Greece; which was still further promoted by the revival of the Olympic games, which, by furnishing a certain and decisive epoch, facilitated not only the writing of the Grecian B. C.
history, but of those of all other nations. 748.
In the last year of the seventh Olympiad, the foundation of Rome was laid by Romulus.

THIRD PERIOD,

From the Beginning of profane History to the End of the fabulous Times.

THE third general period properly begins at the re-institution of the Olympic games, when
B. C. Corœbus obtained the prize. From this
568. æra, profane history rises in accuracy and authenticity, and the histories of different nations are consequently more to be depended upon. Our employment in this place will be, simply to give a concise delineation of the general state of the world at the conclusion of the period. The northern parts of Europe were probably but thinly inhabited with unknown and barbarous nations; yet whose posterity, in after-ages, overran and subdued the empire of Rome. France and Spain were peopled by the Gomerians or Celtes. Italy was divided into a number of petty states, from colonies of Gaulish and of Grecian extraction, among which, Rome had already become one of the principal, and was now under the government of Servius Tullius. The Romans had enlarged their dominions, by the conquest of several neighbouring cities, particularly that of Alba Longa, whose inhabitants they had removed to Rome. The Athenians and Spartans, having become pre-eminent in Greece, were rivals of each other. The former were flourishing under the laws of Solon, actively engaged in navigation and commerce, and growing rich from their emoluments; the latter, under the martial institutions of Lycurgus, had become the most honoured and powerful people of Greece. Corinth, Thebes, Argos, and Arcadia, had also arisen to considerable respectability. The ancient kingdom of

Assyria

Assyria was destroyed by Arbaces, governor of Media, and Belesis, governor of Babylon; and Sardanapalus, its weak, effeminate, and last emperor, consumed in the flames of his capital; and the inhabitants of Nineveh carried to Babylon. Even the materials of which it was built were removed, to strengthen or adorn that proud city, the most spacious and magnificent in the world. Nebuchadnezzar, a wise and valiant prince, now filled the throne. In the year 587 B.C. he had totally overthrown the kingdom of Judea; razed the city of Tyre three years before, and over-run the whole kingdom of Egypt. Josephus asserts, that he even conquered Spain, and reigned there nine years, when he abandoned it to the Carthaginians; but there is some improbability in this narration. The extent of the Babylonian empire, though not certainly known, must have been of prodigious magnitude. According to scripture, it surpassed in riches any which succeeded. It is certain that it comprehended Phœnicia, Palestine, Syria, Babylonia, Media, and Persia, and perhaps India; all of which countries, abounding in riches, contributed to increase the splendour and magnificence of Babylon, and to swell the wealth and power of the Babylonian monarch. When we consider all these circumstances, we can no longer think incredible the accounts of Herodotus respecting the unexampled grandeur of the city; nor can we hesitate to believe, that its king must have been the most opulent and powerful upon earth. At this period there is a chasm in the history of Carthage for 300 years.

FOURTH PERIOD,

From the End of the fabulous Times to the Conquest of Babylon by Cyrus.

THE commencement of the fourth general period is dated from the end of the fabulous times, to the conquest of Babylon by Cyrus, and includes only the short space of thirty-one years. The occasion of this revolution was the following: Evil-merodach, son of Nebuchadnezzar, in a great hunting-match, on his marriage, entered the country of the Medes. This occurred in the life-time of his father. It happened, that some of his troops came up, at this conjuncture, to relieve the garrisons on the frontiers. These he joined to those within, and, with wanton and unprovoked hostility, began to plunder and lay waste the adjacent country. A revolt of the Medes immediately ensued, which soon became general over Media and Persia. Evil-merodach was repulsed with great slaughter by Astyages and his son Cyaxares. It does not appear that a reconciliation ever took place; on the contrary, the breach continued to widen; till Cyrus, the grandson of Astyages, completed the conquest of Babylon.

B. C. 569.

B. C. 538.

About the time of Nebuchadnezzar's death, which happened in the year 562, Crœsus, king of Lydia, subdued the Ionians, or Grecian colonies in Asia-minor. These, though obliged to pay tribute, and to furnish him some force in time of war, were yet free from every oppression, and were therefore attached to his government. Now Crœsus was regarded by the Babylonians, if not as a subject, at least as a faithful ally: accordingly, when Cyrus was proceed-

ing to conquer different parts of the Babylonish empire, previous to his attack of the capital, the Ionians refused submission, notwithstanding the offer of very advantageous terms. Crœsus himself was soon after defeated and taken prisoner. The Ionians then sent ambassadors to Cyrus, offering to submit on the terms formerly proposed. These were now refused; and the Ionians, preparing to resist, applied to the Spartans for support. The Spartans though they could not be prevailed upon to assist their countrymen, dispatched ambassadors to Cyrus with menacing instructions, to which he returned a contemptuous answer, and forced the Ionians to submit at discretion, five years before the capture of Babylon. In this transaction we discover the origin of the mutual hatred between the Greeks and Persians. By the ill-timed severity to the Greeks, Cyrus raised up an enemy in this warlike people, which proved irresistible to his succesors, and which, probably, only wanted an union of councils and of forces to vanquish Cyrus himself.

From the æra of the conquest of Babylon, by Cyrus, the great Asiatic nations, hitherto so prominent in history, begin to lose their lustre, and to be sunk in shade. At the close of this period therefore, it may be proper to advert to the progress these nations, particularly the Babylonians, the Assyrians, and the Egyptians, had made in the arts and sciences.

With all nations, astronomy is the first science which attracts notice; and its rude beginning may be traced to the pastoral state of mankind. The famous temple of Belus, supposed by some authors to be the remains of the tower of Babel, seems to have been erected for the purposes of an observatory.

vatory. It does not appear, however, that any of these ancient nations had advanced so far as to be capable of explaining the true causes of the phenomena of the heavens. The zodiac was very early invented by the Babylonians or Chaldeans, not by the Egyptians, as some have supposed.

From the accounts transmitted to us, we can also form some notion of their advancement and taste in architecture. The most famous works of Babylon—the walls of the city, temple of Belus, hanging gardens, Nebuchadnezzar's palace, artificial canals and lakes, and bridge of Babylon, are all instances of the grand and magnificent; but possess nothing of the elegant and beautiful. The hanging-gardens, however, must have possessed beauty as well as grandeur; but it has been supposed, and with some appearance of truth, that these had never any existence. It is remarkable, that Herodotus, who had himself visited Babylon, and enters into minute detail in his descriptions of the other curiosities of this superb city makes no mention of these gardens. As an example of their bad taste, and want of proportion in their buildings, we may instance the bridge, which was a hundred fathoms in length, and not quite four in breadth; the piers were distant from each other only eleven feet and a half, and it was constructed without arches. The effect upon the view must have been such as to shock a connoisseur in the science. The construction of arches and the orders of architecture were as yet unknown.

The stupendous pyramids of Egypt, which still exist to evince the vain despotism and absurd superstition of man, may be referred to the same class of buildings as those we have mentioned;

but

but of the former magnificence, either of Babylon or of Nineveh, not a vestige remains. The largest of these pyramids is five hundred feet in height, and each side of the base six hundred and ninety-three feet in length. The apex is thirteen feet square. The second covers as much ground as the first, but is forty feet lower. It was an opinion very early prevalent in Egypt, and inculcated by the priests, that the soul would re-tenant the body after the expiration of a thousand years. On this principle, it was obvious to remark, that the body ought, if possible, to be kept sound, and in good order, to receive its old inhabitant. This gave rise to the custom of embalming, or of throwing into the body those substances which experience had taught to be efficacious in stopping the progress of putrefaction. Bodies thus prepared (known by the name of mummies) were inclosed in masses or coffins of stone, in which was left no opening. These bodies thus remained in considerable preservation, to a period far beyond the utmost limits of their hopes: for Egyptian mummies are still to be seen, which are supposed to have been embalmed soon after the erection of the pyramids. The pyramids were, probably, erected as depositories for the remains of the Egyptian kings. The absurdities of magic and astrology were early prevalent, and continued long, in Egypt.

These ancient nations had, moreover, made considerable proficiency in the arts of statuary, sculpture, and embroidery. The statues of Babylon were very numerous, and nearly all of the colossal order. There was an idol of gold in the temple of Belus, whose height was forty feet without the pedestal; its weight was a thousand

Babylonish talents, and its value equal to three millions and a half of our money. The Phœnicians were skilled in the manufacture of precious stuffs, and, in a wonderful degree, in the art of dyeing in purple. They were also, for that early period, expert navigators, as commerce was their chief occupation, and their principal source of wealth. The general character of these times, in regard to the arts, and which is particularly exemplified in their works of architecture, is, that they had a taste for the sublime rather than the beautiful—that they preferred magnificence to elegance, and splendor to usefulness. To which we may add, that, in all things, they were fond of show and ostentatious parade; that they aimed more to dazzle the imagination than to affect the heart; that they would sacrifice millions at the shrine of vain glory, rather than expend hundreds in a work tending to the permanent interests of the human race.

FIFTH PERIOD,

From the Destruction of the Babylonian Empire to the Overthrow of the Persian Empire.

THE fifth period opens with a view of Cyrus in possession of all the East. Asia now continued, for a time, in a state of tranquillity. The Jews, though they remained dependent upon the Persians, were permitted to return to their own country, to rebuild their temple, and to re-establish their ancient worship. Cyrus, at length, marched against Tomyris, queen of the Massagetæ, a Scythian nation; but being vanquished

quished in a bloody battle, he was beheaded by the order of the victorious queen. He was succeeded by his son Cambyses, who added Egypt to the Persian empire. This prince also projected an expedition against the Carthaginians; but the Phœnicians, on whom he depended for a supply of ships, refused to become parties in a warlike scheme against their former countrymen. B. C. 529.

In 517 B. C. the Babylonians became impatient under the oppression of the Persians, and resolved to shake off the yoke. They therefore took precautions to store their city with all kinds of provisions; of which, to prevent any unnecessary consumption, they resorted to the most barbarous policy to be met with in history: they collected all the old men, women, and children, whether wives, fathers, mothers, brothers, or sisters, and strangled them without distinction. This unexampled cruelty did not avail them. Darius Hystaspes, then monarch of Persia, invested Babylon, and after a siege of twenty months took it, through the treacherous artifice of Zopyrus. Its strength would otherwise have withstood his utmost efforts. To prevent a future revolt of the Babylonians, from a confidence in the strength of their city, he ordered the walls to be beaten down from two hundred cubits to fifty cubits in height. He then marched against the Scythians, in his way subduing Thrace; but this expedition proving unsuccessful, he turned his arms against the Indians, conquering all the country as far as the Indus.

The Ionians, in the mean time, revolted, and were assisted by the Greeks; but, after a war of six years, they were forced to submission, and

treated

treated with great severity. The Greeks, who had sent some ships to the assistance of the Ionians, took Sardis, and burnt it. This so enraged the Persian monarch, that he resolved upon the most signal vengeance on the Athenians, and upon the entire subjugation of Greece. To this expedition he was further encouraged by Hippias, who had taken refuge in the Persian court. Hippias, a son of Pisistratus, had, in conjunction with his brother Hipparchus, become tyrant of Athens. His brother was assassinated, and himself banished for an attempt to revenge his death. The enmity now excited between the Greeks and the Persians terminated only with the destruction of the Persian monarchy, B.C. 330.

Mardonius, the king's son-in-law, was placed at the head of the immense armament now fitted out for the invasion of Greece; but partly from accident, and partly from the inexperience of the general, the expedition miscarried. His land army was considerably diminished by a surprise of the Thracians; a great part of his fleet was destroyed by a tempest; and he returned to his own country with shame and dishonour. The resolution of Darius seemed to gain strength, and his malice to heighten, by the failure of this enterprise. Having displaced Mardonius, he sent out another mighty army, under the command of Datis and Artaphernes. Of these, a hundred thousand foot, and ten thousand cavalry, were opposed by the great Miltiades, only with ten thousand Athenians, and one thousand Platæans, and overthrown, with prodigious slaughter, in the plains of Marathon. It is computed that the Persians lost, in this expedition, no less than two hundred thousand men. Darius, in no-wise disheartened by his

successive

successive disasters, was preparing to invade Greece in person, but died in the midst of his preparations.

Xerxes, the son and successor of Darius, prosecuted the intention of his father, and came into Greece with the most numerous army recorded in the annals of history. According to ancient historians, it amounted, together with the superfluous retinue of servants, eunuchs, and women, to 5,283,220 souls. This prodigious number is supposed, by some, to be an exaggeration. The point it is unnecessary, and even impossible, at this period, to determine. However immense, the whole force was stopped, for three successive days, at the straits of Thermopylæ, by the unrivalled bravery of a small band of 300 Spartans, commanded by the immortal Leonidas. Xerxes, though he succeeded so far as to burn the city of Athens, after it had been previously deserted, was, nevertheless, every-where vanquished by sea and land. His fleet was defeated at Artemisium and Salamis; and finding the bridge of boats, which he had erected over the Hellespont, destroyed by storms, he was obliged to cross the straits in a fishing-boat. Mardonius, one of his ablest commanders, was left behind, with an army of 300,000 men, for the purpose of reducing the country under the power of Persia: but at the battle of Platæa he was defeated and slain, 3000 only of all his vast army, with difficulty, escaping destruction. This famous battle put a final stop to the invasions of Greece by the Persians.

B. C. 485.

B. C. 479.

The Egyptians made two successive attempts to recover their liberty; one, B.C. 413, the other, B.C. 450; in the last of which they were irrecoverably

coverably reduced; having also brought a total destruction upon the Sidonian, who had come to their assistance.

B. C. 403. The year 403 before Christ is remarkable for the revolt of Cyrus against his brother Artaxerxes Mnemon. Cyrus, who had been appointed to the command over Lydia and the sea-coasts, assembled, under various pretences, an army of 100,000 barbarians, together with 13,000 Greek mercenaries. With this large body of forces, he marched against his brother, Artaxerxes, and a tremendous battle was fought at Cunaxa, in the province of Babylon, in which Cyrus was killed and his army routed. Xenophon, the philosopher and historian, was commander of the Greek mercenaries; and though they were then 600 leagues distant from Greece, he conducted, with astonishing military skill, the ten thousand which remained, through the heart of the enemy's country, in safety, to their native land. This is the famous retreat of the *ten thousand*, so highly commended by the Grecian historians.

Two years after, Agesilaus, king of Sparta, invaded the Persian dominions, carrying terror wherever he went; but in the heat of his conquests he was called home to oppose the Thebans and Bœotians, who were desolating his own territories: these he overcame in the battle of Coronea. From this period the Persians rather increased in prosperity till the time of Alexander.

The Greeks, as we have before observed, had delivered themselves from the common enemy, by the battle of Platæa; but this event was succeeded by domestic dissensions, which proved far more destructive

structive than even foreign invasion. The success which had attended their arms, and the glory they had acquired in their various conflicts with the Persians, filled them with pride and insolence. It is the haughty ambition of Athens which must be regarded as the real cause of the Peloponnesian war; a war which, for twenty-eight years, continued to desolate the country, and to deluge it with blood, which swallowed up numbers of the greatest and most illustrious men of Greece; but which finally terminated in the reduction of the predominant power of Athens. The B. C.
Spartans became insolent and domineering 404.
in their turn; and the inveterate hatred with which they persecuted the Athenians, at the conclusion of the Peloponnesian war, excited against them all the states of Greece, and was eventually the destruction of their commonwealth. Epaminondas, at the head of the Theban armies, defeated them at the celebrated battle of Leuctra; and, eight years after, still further humbled their power at the battle of Mantinea, in which the Theban commander was slain.

Though the Thebans became independent and formidable among the Grecian states, solely from the wise councils and vigorous measures of Epaminondas, the Lacedæmonians had little cause for exultation at his death. This event may be said to have paved the way for the entire subjugation of Greece by a foreign power. Macedonia, hitherto an insignificant and barbarous nation, to the north of the Grecian states, began, under the active and enterprising genius of Philip, to rise in power and importance. Philip had studied the art of war under Epaminondas at Thebes. During his residence in this city, he had numerous op-

portunities of observing the divided and weakened condition of Greece. Of these opportunities he was eager to avail himself; and accordingly he early conceived the design of its conquest. Having, therefore, by his well-directed and vigorous efforts, speedily settled the affairs of his own kingdom, which, in the reign of his father, had been considerably reduced by the Illyrians, another barbarous nation in its vicinity, he immediately prepared for the projected invasion. The crafty policy of Philip prompted him to employ every engine of power or influence. By bribery, by promises, and intrigues, he gained over to his interest many of the most considerable persons in the several states; and notwithstanding he had to encounter some opposition from the Athenians and the Thebans, and still more from the masculine and impressive eloquence of Demosthenes, he finally made himself entire master of Greece, by the battle of Chæronea.

The circumstances of the country must be allowed to be highly favourable to the ambitious designs of Philip. All its great men had fallen, from intestine divisions and in domestic conflicts. Besides, that enthusiastic love of liberty, and thirst for military fame, which animated the soldiers at the battles of Marathon and Platæa, had departed, never to return. In their successive battles with Persia, they indeed obtained immortal renown, and freed their country from an invading tyrant; but to their subsequent intercourse with the Persians must be attributed that degeneracy which prepared them to be the slaves of Macedon. There are enemies more to be feared than those in arms: Persia communicated its indolence, its effeminacy, its pomp, its luxury—

vices

vices more formidable than its armies ravaging their plains.

Philip, having completely subdued Greece, meditated the conquest of Asia. He was preparing to enter upon this great design when he fell by assassination. He was succeeded by his son Alexander, one of the greatest conquerors, and most distinguished monarch, that the world ever produced. This prince not only adopted, but extended, the ambitious schemes of his father. Being chosen general, by the Grecian states, against the Persians, he set out on his Persian expedition with an army of 30,000 foot and 5000 horse. With this army he conquered the whole force of Darius in three pitched battles— at the Granicus, at Issus, and Arbela; in the last of which the Persian power was totally broken.

But the ambition of Alexander was not to be satiated with the conquest of Persia. He aspired to universal empire. He now invaded and reduced Hyrcania, Bactria, Sogdria, and all that extensive tract of country at present called Bukharia; and entering India, he reduced all the nations to the river Hyphasis, one of the branches of the Indus. He would have proceeded even to the eastern extremities of Asia, but his soldiers positively refused to follow him further, and he was constrained to return. He retired to Babylon loaded with the spoils of the east, where he died on the twenty-first of April, in the thirty-second year of his age, not without a suspicion of being poisoned. His reign continued twelve years and eight months, and was marked with uninterrupted success.

B. C. 331.

B. C. 323.

We shall now take a cursory review of the progress of learning, and of the arts, in Greece. The Greeks appear to have been so happily organized as to be susceptible of whatever is fine and elegant. To this natural superiority the delightful temperature of their climate must, no doubt, have principally contributed. The softness and salubrity of the air, the regularity and pleasantness of the seasons, the abundance and purity of their waters, added to which, the ever-varying face of the country, diversified, in a thousand different forms, by hill and valley, by lofty mountains and verdant plains—all these point out Greece as a country singularly adapted for awakening the human faculties into a happy activity—as fitting it for the birth-place of the muses, and the nurse of poetic song. In most of the fine arts the Greeks are, to this day, unrivalled. Their works of architecture, of statuary, and of sculpture, have furnished models which have never been surpassed, and rarely equalled. To the unwieldly massiness of the eastern public buildings, the Greeks superadded elegance and beauty. Of this, the temples of Jupiter Olympius, and of the Ephesian Diana, are striking proofs. Phidias, who flourished as early as 432 B.C. has made himself immortal by his statues of Minerva, and of Jupiter Olympius. About the same time Zeuxis, Parrhasius, and Timanthes, attained to considerable excellence in the noble art of painting.

In the various species of composition, they have furnished the purest examples for all succeeding nations. Poetry was cultivated and improved by Hesiod and Homer, who flourished a thousand years before Christ, the last of whom is still regarded

garded as the first of epic poets. In dramatic poetry, Æschylus, Sophocles, Euripides, and Aristophanes, have deservedly gained high reputation. Herodotus first excited a taste for prose composition. His history, which he publicly recited at the Olympic games, was received with such flattering applause, that the nine books into which it is divided were denominated after the names of the nine muses. Xenophon and Thucydides have, perhaps, attained a still more elevated rank among historians. Demosthenes, for his manly and impetuous eloquence, has never been excelled.

Almost every species of philosophy was diligently cultivated, indeed, by the Greeks; but, except moral philosophy, it must be allowed, with very little success. The great Socrates taught, for the most part, a rational and sound morality. The number of sects of philosophy, as the Platonists, Peripatetics, Academics, Cyrenaics, Stoics, &c. &c. founded so many schools, whence flowed, to speak with great moderation, at least as much error as truth; and even this negative praise is, perhaps, more than is deserved. Plato and Aristotle, their most celebrated philosophers, could scarcely, though with design, have invented more effectual methods of confounding and embarrassing the human mind. We may draw, however, one important conclusion from the great variety of philosophical sects which existed in Greece; which is, that their existence is an incontestible proof of the freedom of the Grecian states. In the despotic governments of the East, there was but *one* sect; and this was composed of the priests, who were the only depositories of those opinions supposed unintelligible or dangerous to vulgar ears; but which constituted their systems of

of religion and of philosophy. In Greece, knowledge was accessible by all who had a desire to learn. This freedom of sentiment is a capital source of the activity, the ingenuity, and the general mental superiority of the Greeks.—We now proceed with our narrative.

While the rapid and astonishing conquests of Alexander were expanding the Macedonian empire over the greater part of the nations of the East, the Romans and Carthaginians were making considerable advances in the West. It is curious and important to trace the origin and progress of the Romans—to mark the successive steps, by which, from a small band of lawless banditti, they ascended to universal dominion. We first behold them as a band of robbers, and, as such, despised and hated by the surrounding states: for Italy at this period, like other infant nations was inhabited by a number of small independent principalities. The circumstances of their situation naturally gave rise to continual animosities, which were commonly settled by battles, in which the Romans, partly from accident, and partly from superior courage, were almost always victorious. This uniform success, added to their ever martial and active temper, very early inspired them with ambition. Had the neighbouring cities possessed wisdom sufficient to have comprehended their own interest, and therefore to have united their forces against them, this small, yet brave and aspiring, people, might, undoubtedly, have been crushed in their infancy. But the Italian cities were not only jealous of the Roman, but also of each other's power. The Romans, therefore, had seldom or never to encounter more than one state at a time, of which the conquest was less difficult; and being kept in perpetual

perpetual warfare, they became such expert soldiers as to be at length irresistible. To this superiority, the following circumstance greatly contributed. Whenever they discovered that the people against whom they contended gained any advantage in consequence either of superior art or of the use of some particular weapon not familiar to them, they immediately adopted that practice, or began the use of that weapon. Thus Romulus, after he had conquered the Sabines, found the Sabine buckler preferable to that used by his own people; he instantly enjoined its use. Hence the military skill of the Romans was improved by the united experience of all the conquered nations. Another circumstance which tended rapidly to extend the limits of the Roman power, was the practice of always annexing the conquered territories to their own. Their continued wars therefore, contrary to their effects with all other nations, instead of weakening gained for them an accession of strength.

The Romans had made a considerable figure in Italy prior to the expulsion of the kings. By removing the oppressive load of a tyrant, their elastic spirits rebounded with additional confidence and resolution. Their conquests now became far more rapid and extensive. The consular state, which succeeded to the regal power, was infinitely more favourable to courage and military enterprise. The two consuls, though invested with all the powers of their former sovereigns, were only annual magistrates. As the situation of the Romans amidst hostile states, and their habitual disposition, alike urged them to war, the consuls were naturally desirous of signalizing their short reign by some grand military exploit—the

only

only way, in those times, by which it was possible to become pre-eminently distinguished. From the establishment also of a more just and impartial system of laws, every citizen felt he had a personal interest in the state. He was therefore animated to deeds of greater heroism: for he knew that he fought for his wife, his children, his home—for the preservation of his laws, and of his country.

In 501 B.C. the Romans subdued the Sabines: eight years after the Latines; the city of Veii also the strongest in Italy, was taken after a siege of ten years.

B. C. 399. But amidst all their victories and successes, their state was suddenly brought to the very brink of destruction by a foreign enemy. Brennus, at the head of a numerous army of Gauls, made an irruption into Italy; and, having defeated the Romans at the river Allia, marched his victorious troops immediately to Rome, which he entered and burnt, without opposition. He then besieged the capitol, whither the affrighted inhabitants had fled as their last refuge. The intrepid Gauls ascended the Tarpeian rock, in the night, at a quarter where the capitol was most accessible. As the ascent in this place was deemed impracticable, the centinels stationed here were not sufficiently on the watch, and had fallen asleep; every thing was favourable to their enterprize, which would now, almost in an instant, have been successful, when the centinels were awakened by the cackling of some sacred geese kept in the temple of Jupiter, and the few of the enemy which had ascended to the top of the rock were tumbled headlong to the bottom. This failure, however,

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did not accelerate the raising of the siege. Brennus seemed resolved to starve them into submission. In this extremity, the celebrated Camillus, who had been unjustly banished, returned; and, being chosen dictator, saved his country. He made such slaughter among the enemy, that scarcely a Gaul was left to carry back the news of their dreadful defeat.

Rome was rebuilt with additional splendour; but a general revolt soon took place among the nations formerly subdued. The Romans were, however, successful in quelling these insurrections, and the state was once more raised to a flourishing condition: yet its limits, at the death of Camillus, did not extend more than six or seven leagues from the capital. B. C. 352.

The republic, from the beginning was agitated by internal dissensions, which gave encouragement to the conquered nations to revolt. The source of these disorders may be traced to the original constitution of the state. Romulus had divided the people into two classes, *Patricians* and *Plebeians*. Between these there were perpetual animosities, arising chiefly from the encroachments and oppression of the Patricians. At length, on occasion of the well-known secession of the Plebeians to the *Sacred Mount*, the tribunes of the people were created to protect their rights. This was an important step towards liberty; but the violent contests which now arose, from the continual opposition of the tribunes of the people to the consuls and military tribunes, frequently produced domestic disturbances of the most alarming nature. The subjugated nations seized these opportunities for shaking off the yoke.

yoke. In such times of anarchy there was no leader whom the armies were disposed to obey; for from the decisions of the consuls themselves there lay an appeal to the people. They therefore resorted to the singular expedient of creating an officer, called Dictator, from whom there should be no appeal; but, as his authority was absolute, his office expired with the occasion which gave it birth. He commonly led on the Roman legions to war and victory. In process of time, the people so far prevailed as to obtain the grant of having one of the consuls elected from their own body. A greater union in the councils and measures of the Romans was the necessary consequence, and the subject nations were awed into obedience. From this period then are to be dated the distinguished prosperity and pre-eminent glory of Rome. At the death of Alexander the Great, they had gained considerable respectability in the estimation even of foreign nations.

The Carthaginians, at this period, were accumulating immense treasures by commerce; yet, as they had hitherto encountered no powerful rival, their advances in the art of war were far inferior to those of the Romans. About this time, however, the island of Sicily rose into historic notice, which might be said to be the occasion of their initiation in the art of war. The first inhabitants of this island, of which history gives any account, were called Sicani, Siculi, Læstrygones, &c. but of these we know little more than the names. The Greeks settled some colonies here,
B. C. according to report, in the second year of
710. the 17th Olympiad. These founded several cities, of which Syracuse was the capital: and the Syracusans having, at length,

subjected

subjected the original inhabitants, Gelon became the first king (styled by the Greeks *tyrant*) of Syracuse. Neither the precise time nor cause of the first invasion of this island by the Carthaginians is ascertained. We are told, that a part of Sicily was in their possession as early as 505 B.C.; though twenty-eight years after they were totally dispossessed by Gelon. The numerous attempts, however, of the Carthaginians to regain their former possessions, gave rise to many and bloody wars between them and the Greeks; and prior to the year 323 B. C. we find them again possessed of a considerable part of the island, from whence they could not be dislodged by the whole force of Greece. It may be proper to observe too, that, after the destruction of Tyre by Alexander, the Carthaginians had the command of almost all the commerce of the western world. Whether they had already made any settlements in Spain is not known; but it is certain that they traded to that country on account of its gold and silver mines, in the latter of which it was peculiarly abundant. It is also probable that they traded to Britain for the sake of its tin. B. C. 483.

SIXTH PERIOD.

From the Death of Alexander to the Destruction of Carthage by the Romans.

THE historical picture which the commencement of the sixth period presents, is that of all the eastern part of the world, from the confines of Italy to the river Indus, united into one vast

vast empire, yet without a head—a monumental pillar to the victories of Alexander, despoiled of its capital. The western world teems with fierce and savage nations, about to be brought in slavish subjection to the rival republics of Rome and of Carthage.—Alexander had named no successor; but had left behind him a victorious, and hitherto an invincible army, commanded by experienced and ambitious officers, all aspiring to the supreme power. Amidst the terrible dissensions and conflicts to which such a state of things must be continually giving birth, every individual of the family of this great conqueror—his mother, wives, children, brothers, and sisters, were all cut off. At length four new empires arose out of the dominions of Alexander. To Cassander were assigned Macedonia and all Greece; to Antigonus, Asia Minor; to Seleucus, Babylon and the eastern provinces; and to Ptolemy Lagus, Egypt and the western ones. Antigonus, however, being soon defeated and killed by Seleucus and Lysimachus, at the battle of Ipsus, the greater part of his dominions fell to Seleucus: but several provinces, in the prevalence of these disorders, resolved to shake off the yoke of Macedonia; and hence were formed the kingdoms of Pontus, Bithynia, Pergamus, Armenia, and Cappadocia. The two most powerful and permanent empires were those of Syria and of Egypt; the first founded by Seleucus, the second by Ptolemy Lagus. Greece had gained little by all these commotions and revolutions: though it was prevented indeed from internal dissensions, it was subjected to a grievous oppression from its Macedonian tyrants.

B.C. 301.

While the empire of Alexander was thus torn

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in pieces, in the east, by the rival ambition of his successors, the Romans and Carthaginians were exerting all their efforts, and making rapid advances, in enslaving the nations of the west. Of the Italian states, the Romans added one after another to their empire, till they had re- B. C.
duced the whole of Italy under their do- 253.
minion. They experienced but one check to the headlong torrent of their victories. This arose from Pyrrhus, king of Epirus, whose confident ambition conceived it an easy achievement to conquer all Italy. Accordingly, having B. C.
entered that country, he maintained a war 271.
for six years; when he was utterly overthrown by Curius Dentatus.

The Romans having now conquered and secured every thing at home, their ever-restless and enterprising ambition stimulated them to look abroad for conquests and plunder. A pretext was not wanting. The Carthaginians, by being in possession of a great part of Sicily, and having also seized upon Corsica and Sardinia, were too near neighbours of the Romans not to excite their jealousy; and, agreeably to their most sanguine wishes, their assistance was now solicited by the Mamertines against Hiero king of Syracuse and the Carthaginians. They embraced the opportunity with the utmost alacrity, imme- B. C.
diately commencing a war against the Car- 264.
thaginians, which lasted twenty-three years. This is the first of the three *Punic wars*, so celebrated in the Roman history, which ended much to the disadvantage of Carthage, owing chiefly to the bad conduct of her generals. Its consequence was, the entire loss of Sicily, and soon after of Sardinia, to the Carthaginians.

The Romans gained also another considerable advantage in this war: they were taught by it the art of fighting by sea. A Carthaginian vessel being wrecked on the coast of Italy, it was used as a model; and in three months a fleet was fitted out, and intrusted to the command of the consul Duillius, who, in the first naval engagement, came off victorious.

The progress, and particularly the events of this war demonstrated to Hamilcar Barcas, the only able Carthaginian general, that, unless the most vigorous measures were taken, Carthage must in the end fall a victim to the ambition of Rome. He conceived therefore, that the best, if not the only method of warding off this dreaded blow, would be, to raise themselves to an equality with Rome by completing the conquest of Spain; in which country they had already considerable possessions, whence they derived great advantage in consequence of the abundance and richness of its mines. Having therefore quelled a rebellion of mercenaries, who had besieged Carthage, he immediately engaged in the undertaking with great ardour; but his death prevented its completion. His son Asdrubal prosecuted his design with such vigour and success, that the Romans, jealous of his advances, prevailed upon him to enter into a treaty, by which it was stipulated, that the river Iberus should be the boundary of his conquests. It is probable that this treaty was never ratified by the senate of Carthage; and if it had, Hannibal, the son of Asdrubal, and his successor in the command, who had sworn perpetual enmity to the Romans, would never have been bound by any ratification which withheld him from his revenge. At the age of five-

five-and-twenty being chosen general, he subdued in three years all the nations of Spain which continued hostile to the Carthaginian power; and, after a siege of eight months, took Saguntum. The fall of this city, which was in alliance with the Romans, kindled the second Punic war. Hannibal now crossed the Ebro, the Pyrenées, and the Alps, and poured, with dreadful eruption, down into Italy. He defeated P. Corn. Scipio and Sempronius near the Rhone, the Po, and the Trebia: then crossing the Apennines he invaded Etruria; and having conquered the consul Flaminius near the lake Thrasymenus, he soon after met the two consuls C. Terentius and L. Emilius at Cannæ, where he overthrew the Romans with almost unexampled carnage. Hannibal, after this signal victory, is chargeable with a very reprehensible fault, in delaying to march his army immediately to Rome; which, according to historians, must have fallen, in the general consternation, an unresisting sacrifice to his superior arms. Fabius Maximus, who was created dictator on this emergency, refused to come to a general engagement, but continued to harass his enemy by ambuscades and countermarches. This prudent conduct allowed the Romans time to recover.

Marcellus, however, was the first who, by gaining some advantage over the Carthaginian, convinced the Romans that Hannibal was not invincible. Being recalled, with his victorious army, from Sicily, which he had completely subdued, to oppose the common enemy, he engaged him in several successful conflicts; but at length fell by an ambuscade. Hannibal sent to Carthage for a reinforcement of troops. The senate of Car-

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thage began to be envious of his rising greatness; and he was not only denied the necessary supplies, but ordered home to defend his own country from a Roman army, which had invaded it, under the command of Scipio.

Hannibal, even in the zenith of his good fortune, had, with provident wisdom, concluded an alliance with Philip of Macedon; yet this prince seemed now to be possessed with similar infatuation: he did not perceive that his own interest was involved with that of Carthage. Had Philip sent an army to the assistance of Hannibal, immediately after the battle of Cannæ, Rome must, undoubtedly, have been forced to have accepted that offer of peace which she so haughtily rejected. The conqueror of Italy, therefore, was obliged to abandon his designs, for want of the small additional number of twenty or thirty thousand men.

Scipio's view in carrying the war into Africa was similar to that of Hannibal in his invasion of Italy, and was attended with superior success. B. C. 188. He was joined in Africa by Masinissa, king of Numidia, by whose aid Hannibal was overcome at the battle of Zama; which terminated the second Punic war.

The event of this war was the prelude to the universal empire of Rome. The other nations of the earth were about to reach the crisis of their fate. Egypt, Syria, and Greece, seconded the ambition of the Romans in hastening their own destruction by intestine divisions and mutual wars. Syria, at this time governed by Antiochus the Great, notwithstanding a defection of the Parthians, was still very powerful. Hannibal, therefore, having taken refuge in his court after his defeat at Zama, endeavoured

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to convince him that it was his interest to make war upon Rome. The monarch listened to that experienced general with attention and approbation: but his measures were dilatory, his operations devoid of vigour, and he neglected the wise counsel of Hannibal, which urged the most speedy and vigorous opposition to the Romans, by his invasion of their own country. Carthage also, with singular infatuation, refused all assistance against that proud nation, which, without provocation, was about to doom her to irretrievable ruin.

In Europe, the states of Greece, indignant at the oppression of Macedon, had come to a resolution of shaking off the yoke. Hence B. C.
originated the famous Achæan league, 284.
which continued 130 years. The confederate states, however, did not continue to act in concert; and on occasion of some new acts of tyranny from Philip, at this time king of Macedonia, the Etolians, who were the most aggrieved, determined to call in the Romans to their assistance against that prince. The Romans willingly obeyed the call; and the Etolians, by their aid, overcame Philip; but the advantages of the victory redounded chiefly to the Romans.

The Etolians having at length discovered their error, attempted to correct it by an expedient still more dangerous. They now invited Antiochus, king of Syria, to defend them against the Romans. Antiochus readily accepted this invitation, while he disregarded the wiser advice of Hannibal; but was severely punished for his imprudence. The small body of forces which he landed in Greece were easily overcome, and he was obliged by the Romans to retire beyond Mount Taurus, and amerced in an annual fine of 2000 talents; a sum, indeed, which his revenues were

were inadequate to discharge. The Macedonians were by no means disabled, but still continued formidable. Perses, the successor of Philip, renewed the war; and the loss of a decisive engagement is attributable only to his own cowardice. His kingdom, therefore, submitted to the Romans.

The next object of ambition to the Romans was utterly to exterminate the Carthaginians, who were still possessed of no despicable power. They wanted no pretext for this: it was sufficient for them that Carthage was an unequal match for the omnipotence of the Roman arms. War, therefore, was declared a third time against this devoted state; and the flames (kindled by Scipio, the second Africanus), by which it was consumed, raged incessantly for seventeen days. The same year, the Grecian states were deprived by Rome of the short-lived liberties which she pretended to grant them, by the entire destruction of Corinth.

B. C. 167.

B. C. 146.

The only other remarkable transaction which occurred, during this period, is the oppression of the Jews by Antiochus Epiphanes, king of Syria. After their return from the Babylonish captivity, the Jews had been subject to Persia till the time of Alexander: they were afterwards in subjection either to Syria or Egypt, as the chances of war between these two kingdoms happened to determine. Egypt being at length considerably reduced by Antiochus, the Jews fell under his power, and were treated by him very tyrannically. On a report of his death, therefore, they showed some signs of joy; when Antiochus came against them in all the fury of revenge, took Jerusalem by storm, and committed such acts of cruelty and outrage,

outrage, that the wretched inhabitants were constrained to fly to caverns, and holes of rocks, to escape the fierceness of his wrath. Their religion was abolished; their temple profaned; and an image of Jupiter Olympius set up on the altar of burnt offerings. This profanation is supposed to be the *abomination of desolation*, spoken of by the prophet Daniel. In 167 B. C. however, the true worship was restored by Mattathias in most of the cities of Judea: next year the temple was purified, and the divine rites re-established, by Judas Maccabæus. To these events a long series of war succeeded between the Jews and the Syrians, in which the Jews had commonly the advantage. These were not finally terminated when the destruction of Carthage took place; which catastrophe properly closes the sixth general period.

B. C. 170.

SEVENTH PERIOD.

From the Destruction of Carthage to the Death of Trajan.

THE seventh epoch begins in the year B. C. 146, and presents the ruins of the Greek empire, in the declining states of Syria and of Egypt. The Syrian empire comprehended, at first, all Asia, as far as, and even beyond, the river Indus. In 312 B.C. however, the Indian provinces were ceded, by Seleucus, to one Sandrocottus or Androcottus, a native, for a reward of 500 elephants. This Androcottus subdued all the countries between the Indus and the Ganges; and the greatest part of India may, from this time, be considered as independent of the Syro-Macedonian

donian kings. The revolt of the Parthians and Bactrians, from Antiochus Theus, tended
B. C. 250 still more to hasten its decline. The former held in subjection that vast tract of country now called Persia, and could never after be subdued. In the beginning of this period, then, we find the Greek empires of Syria and Egypt diminished by the loss of India, Persia, Armenia, Pontus, Bithynia, Cappadocia, Pergamus, and other countries; and the general state of the world was as follows: Asia was divided into the empires of India, Parthia, and Syria, with the lesser states of Armenia, Pontus, &c. above mentioned. Arabia also, which had maintained its independence since the time of Ishmael, the son of Abraham, began, even in the sixth period, to rise into consequence. In Africa existed the kingdoms of Egypt and Æthiopia; the territories of Carthage in subjection to Rome; together with the kingdoms of Numidia, Mauritania, and Getulia, also about to be swallowed up by the insatiable ambition of the same rapacious power. The barbarous and insignificant nations to the south of these, were objects unworthy of the Roman dignity, and therefore remained in security. The Gauls, the Germans, and a few Spanish nations, were the only people in Europe who dared to resist the Roman arms. These, from inferiority in military skill, engaged in a very unequal contest.

In 155 B.C. the Spaniards, who had been subdued by Scipio Africanus during the second Punic war, revolted, but were reduced by the destruction of Numantia; and the famished
B. C. 132. inhabitants perished in those flames which themselves had kindled. Attalus, king of Pergamus, having bequeathed, at his death, to

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the Roman people all his goods, they interpreted his expressions in their utmost latitude, and seized upon his kingdom, reducing it to a Roman province under the name of *Asia Proper*. Majorca, Minorca, and Ivica, together with several nations beyond the Alps, were likewise brought into submission. B. C. 122.

In Africa the arms of Rome were equally successful. Numidia and Mauritania helped to extend the Roman territories; the former of which was totally reduced. B. C. 105.

By the decline of the empire of Syria in the east, the Jews were enabled to recover their liberty, and even to give to their dominions an extent equal to that which they possessed in the days of David and of Solomon. The civil dissensions between Antiochus Grypus and Antiochus Cyzicenus, encouraged the cities of Tyre, Sidon, Ptolemais, and Gaza, with other places, to declare themselves independent. These defections gradually promoted the decline of the Syrian monarchy, till Tigranes, king of Armenia, seventeen years after, completed its reduction. When this prince was conquered by Rome, Syria became a Roman province. About this time, the victorious career of the Romans received a mighty check from Mithridates, king of Pontus. This ambitious and bloody tyrant commenced his reign by the murder of his own mother, who had been left co-partner in the kingdom. He afterwards put to death the two sons of his sister Laodice, which she had by Ariarathes, king of Cappadocia, in order to place on the vacant throne one of his own sons, a child not more than eight years old. Nicomedes, king of Bithynia, having married Laodice, the widow of Ariarathes, B. C. 100.

Ariarathes, alarmed at these cruel and arbitrary proceedings, suborned a youth, as the *third* son of Ariarathes, to be king of Cappadocia; sending Laodice to Rome to attest his legitimacy, and the consequent justice of his title. On the other hand, Mithridates, not behind them in artifice, dispatched Gordius, the governor of his son, to Rome, who declared that the youth who *then* sat on the throne of Cappadocia was the third son and lawful heir of Ariarathes. The Romans, being thus made arbiters in this intricate affair, settled the dispute by depriving Mithridates of Cappadocia, and Nicomedes of Paphlagonia. Mithridates being thus crossed in his ambitious designs upon Cappadocia, instantly flew to arms against
B. C. the Roman republic. This famous war,
89. the longest, and one of the most pregnant with danger and death Rome ever sustained, was finally brought to a close by Pompey the
B. C. Great, after having lasted twenty-six years.
63. The kingdoms of Armenia, Cappadocia, and Bithynia, had before submitted to the Roman power.

Not long after, the kingdom of Judea was con-
B. C. verted into a Roman province by Pom-
64. pey, who at the same time obliged Hyrcanus, its sovereign, to resign Cælosyria and Phœnicia, which had acceded to Judea by the conquests of his predecessors. All the east, therefore, from the Mediterranean sea to the borders of Parthia, was now subject to the dominion of Rome.

In the west some remains of liberty still existed among the Gaulish and Spanish nations. The Gauls, who were not finally subdued till the time of Julius Cæsar, made frequent and terrible

irruptions

irruptions into Italy. Julius Cæsar, moreover, in his warlike expeditions, visited Germany and Britain; but did little more than visit them. In neither of those countries were his conquests either extensive or permanent. In the civil wars between him and Pompey, he seized upon the kingdom of Mauritania, and those parts of Numidia which had been left in possession of their liberty. Egypt alone remained; Cyrenaica was bequeathed to the Romans; and Cæsar finding Cyprus guilty of possessing wealth, she too fell a victim to his avarice. The successive amours of Pompey, Julius Cæsar, and Marc. Anthony, with Cleopatra, the beautiful queen of Egypt, served even more than the internal dissensions of the republic to protract the dissolution of that kingdom. Egypt, however, eighteen years after the battle of Actium, which determined the fate of Anthony and Cleopatra, was reduced to a Roman province.

B. C. 58.

B. C. 9.

While the arms of the republic were thus victorious abroad, it was convulsed and tortured with unceasing dissensions at home. The bloody seditions of the Gracchi, which engendered such fierce and inextinguishable hatred between the patricians and plebeians, properly dated their origin from the siege of Numantia in Spain. This small city, which contained no more than 4000 fighting men, resisted for six years the whole force of the Roman army which besieged it, on one occasion giving it a most terrible and disgraceful overthrow. Of the 30,000 which opposed the Numantines, 20,000 were killed, and the remaining 10,000 so hemmed in as to be allowed no possibility of escape. In this extremity they nego-

tiated a peace, by which it was stipulated: 1. That the Numantines should suffer the Romans to retire unmolested. 2. That Numantia should maintain its independence, and be reckoned among the Roman allies. This treaty the Romans had the iniquity to violate: but, to compensate this violation, ordered the commander of their army to be delivered up to the Numantines, who insisted that his army also should be delivered up: this was refused, and the war being renewed, terminated as above related. Titus Sempronius Gracchus had been one of the most active in promoting the above-mentioned peace with the Numantines, and consequently had been in equal danger with the commander-in-chief of being given up to their mercy. This was a disgrace his violence of temper could not brook, and he determined upon revenge. He began by espousing the cause of the plebeians against the odious tyranny of the patricians; reviving the old law which enacted that no Roman citizen should possess more than 500 acres of land: the overplus was to be distributed amongst those who had no lands, and the rich to be reimbursed from the public treasury. The riches of Attalus, which had been bequeathed to the Roman people, he also distributed without opposition. In the destructive tumults excited by these seditious proceedings, he was assassinated by P. Nasica; and, at the same time, hundreds of his friends and adherents were cut off by deaths of torture.

His brother, and successor in seditious innovation, Caius Sempronius Gracchus, enacted the Sempronian law, which ordained, that no person who had been legally deprived of a magistracy for misdemeanors should ever after be capable of

bearing

bearing an office. He also enacted several other laws, all hostile to the patrician power; but that which created the greatest commotions, was the one which bestowed upon the Italian allies the privilege of Roman citizens. This was followed by tumults and murders in the city, and a revolt throughout the states of Italy. To give the finishing stroke to this picture of general calamity, the contending factions of Sylla and Marius were deluging the city with blood. A detail of the numberless proscriptions and massacres ordained by these inhuman tyrants, of the increasing heaps of slain, which day after day choked up the streets and poisoned the air, is enough to freeze the blood. It is sufficient to observe, in this place, that these various horrors ended in the perpetual dictatorship of Sylla.

Whatever were the motives of Sylla, he gave in his resignation after having enjoyed absolute power only two years. But the inhuman outrages of Sylla and Marius were succeeded by the no less fatal contests of Cæsar and Pompey. These contests, after having produced all the varieties of calamity incident to civil wars, were terminated by the battle of Pharsalia, in which Pompey was overthrown and his fortunes totally ruined. Cæsar, with all possible dispatch, then crossed over into Africa, defeated the republican army in that continent, reduced Mauritania to a Roman province, and thus completed his victories in that quarter. The events of the battle of Munda, fought between Cæsar and the republican army commanded by Pompey the younger, elevated Cæsar to absolute power, but annihilated the liberty of the Roman republic.

B. C. 80.

B. C. 43.

B.C. 40. Cæsar had now established his own authority on the ruins of his country; but there remained a few Roman breasts which still cherished the sacred fire of freedom, which still preserved an abhorrence of tyrants; Brutus, at the head of a number of the principal senators, entered into a conspiracy against the usurper, and he was assassinated in the fifty-sixth year of his age.

B.C. 39. Tyrannicide has seldom been found to succeed. The death of Cæsar gave activity to the ambition of Marc. Anthony, who espoused his cause, and determined to raise himself by the destruction of Cæsar's enemies. In the funeral oration which he spoke over his murdered friend, he exerted every effort, and tried every art, to kindle a spirit of revenge in the populace. This insidious and inflammatory harangue had the desired effect, and the people from all quarters crowded to his standard. The republican forces under the command of Brutus and Cassius were finally defeated by Anthony and Octavius at the battle of Philippi. After numberless disturbances, proscriptions, and massacres, Octavius obtained the undisturbed possession of the empire, by his victory over Anthony and Cleopatra at the sea fight of Actium. This event completed the destruction of the republic; and Octavius, now saluted under the titles of Augustus and emperor, after reducing Spain, Mœsia, Pannonia, and a few other countries adjacent to the Roman territories, soon established a profound and universal peace through the extensive dominions of Rome.

B.C. 27.

A.D. 1. The remainder of this period is remarkable for the conquest of Britain by Claudius

dius and Agricola, and the destruction of Jerusalem by Titus. The war with the Jews originated from their obstinate claim of Cæsarea, which the Romans had added to the province of Syria. The conduct of this war was first intrusted to Vespasian, to whom many of the cities of Judea surrendered. He even proceeded so far as to lay siege to Jerusalem, but died before he had completed its reduction. This magnificent and renowned city was utterly destroyed by his son Titus, and levelled with the ground; the Jews were dispersed into all nations, and have never since been able to erect themselves into a distinct community. About ten years after this great event, the southern parts of Britain were entirely subdued by Agricola.

A. D. 73.

Trajan was elected emperor of Rome amidst the unanimous rejoicings of the people, and with the concurrence of the armies. Under the reign of this virtuous and benevolent prince, all things seemed to promise peace and domestic tranquillity. Trajan was possessed of great courage and military talents, as well as the more amiable, yet less dazzling, qualities of justice and humanity; and the barbarians, who commonly commenced their hostile inroads at the election of a new emperor, continued for the most part quiet and obedient. The Dacians, however, had the boldness to claim from the Roman people a tribute extorted from the cowardice of Domitian. The emperor now suddenly appeared on the frontiers, and so awed them by his presence that they readily entered into a treaty of peace. This was soon after violated by Decebalus, the Dacian king; when Trajan entering the hostile country by throwing a bridge over the rapid stream of the

the Danube, obtained a complete victory, though with a prodigious slaughter of his troops, and Dacia became a Roman province. The emperor then turned his arms eastward, passing through the submissive kingdom of Armenia; and by the skill and activity of his operations reduced Mesopotamia, Chaldea, Assyria; and took Ctesiphon, the capital of the Parthian empire, appointing over it a king—from an idea that this was the best method of retaining such a rebellious people in subjection. Still pursuing his conquests in the east, he subdued nations then unknown; and it is reported, that when he had reached the confines of India, he lamented that he had not the vigour and youth of an Alexander, that he might explore new provinces and kingdoms, and add them to the Roman empire. The conquests of Trajan in the east were splendid, and only splendid; they were neither permanent nor useful. As soon as he had signified his intention of returning to Rome, the conquered barbarians appeared again in arms, so that not an acre of territory was added to the Roman empire. Trajan did not reach home, but died of a flux in the town of Selinus (afterwards called Trajanopolis) in Cilicia; and with his death closes the seventh general period of history.

A. D. 117.

Agreeably to our plan, it is now necessary to review the progress of the arts, sciences, and learning among the Romans. It was not till a late period of the republic that the arts appeared at Rome; till the spoils of Carthage and Sicily had corrupted and civilized the semi-barbarian conquerors. No literary relic exists of the early ages of the republic; no popular song nor rude chronicle. Even of those writers who paved the way

way for our present classical models, the teachers of the Augustan school, little remains. We have only a few fragments of Ennius and Lucilius. Fortunately we possess Lucretius, the most original of the Roman poets. The comedies of Plautus and Terence prove that the comic drama of the ancients was far less perfect than their tragedies. In the succeeding more correct writers less originality appears. The Augustan age was less the age of genius than of taste: poetry, painting, sculpture, architecture, music, were all learnt from Greece; and the Roman imitators rarely or never appear to have improved on their prototypes. Sculpture, perhaps, and architecture, are, by their nature, incapable of improvement. Of ancient music we have little but wild and incredible assertions. Assuredly, modern painting exceeds the ancient; though that had attained the utmost elegance and correctness of outline. The art which perpetuates the genius of the painter is of modern discovery.

If the Roman and Grecian poets be compared, the result will be little favourable to the Romans, though their fame has been assisted by the wreck of Grecian literature. We possess the best of the Latins, Catullus, Virgil, Horace; no names of equal celebrity have perished. In these writers we know so much to be translated, that it is fair and reasonable to believe, they have borrowed more from writers whose works have been lost. Horace has inherited the fame of Alcæus and Archilochus.

Rome has left us one great example of oratory in Cicero. Her historical models are less perfect. There is a want of antiquarian research in Livy; and the good sense of Sallust and Tacitus is defaced

faced by an affected style. Cæsar's memoirs are well and plainly written. The more valuable commentaries of Sylla are lost.

Her religion and philosophy also Rome received from Greece. The same wild fables constituted the belief of the people; the same physical dreams and moral systems were the tenets of the rulers. A selfish Epicurean philosophy was held by the majority of the senators, which corrupted them individually, subverted the liberty of the republic, and was one of the most active causes in poisoning, and finally destroying, the empire. The few characters whose virtues have entitled them to the veneration of after-ages, were of the Stoic school. Such were Cato, Brutus, and those good men who were the victims of Tiberius, and Nero, and Domitian; Pætus, Heloidius, and their fellow-sufferers; men who were the martyrs to virtue; but who have obtained no popular applause, because their actions and deaths were connected with no great public calamity.

EIGHTH PERIOD,

From the Death of Trajan to the Division of the Empire under Constantine.

THE dominions of Rome were now stretched out to their utmost extent; and this vast empire had swallowed up almost all the nations of the earth. It comprehended the greater part of Britain, all Spain, France, the Netherlands, Italy, part of Germany, Egypt, Barbary, Bildulgerid, Turkey in Europe, Turkey in Asia, and Persia. With regard to the state of India, at this time, history is silent.

silent. China was too remote even for the ambition of the Romans, who arrogated to themselves the empire of the world. The northern parts of Europe, and of Asia, swarmed with fierce and savage hordes of barbarians, already formidable enemies of Rome, and destined soon to crush her pre-eminence, and to trample her honours in the dust.

Like every thing human, the empire of Rome, having reached the meridian of its power and splendour, began to decline. The provinces of Babylonia, Mesopotamia, and Assyria, revolted; the Parthians threw off their dependence; and the northern barbarians poured in increasing numbers upon the frontiers. The Parthians, however, who had ever been severely galled by the Roman yoke, and therefore always restless and troublesome, were at length totally subdued by A.D. Persia, which country had been long in 215. subjection to them; but the Romans derived no advantage from this event. The enmity of Parthia to Rome was now transferred to the Persians, who continued to infest the Roman territories on the east, while the barbarians reiterated their inroads on the north.

That we may form a more distinct notion of the fierce and terrible enemy Rome had to encounter, and of the instruments by which she fell, it will be necessary to sketch the outline of the character, the manners, and religious tenets of those savage nations of the north, who not only wrought the downfall of that mighty empire, but changed the face of the whole western world. —The fortune of Rome had triumphed over every opponent, and, from the asylum of a band of ruffians, that city had gradually become the mistress of

of the world. The steady valour of her legions was invincible in the field, and the crooked policy of her intrigues succeeded in disuniting and weakening whatever enemies she had marked out for subjection. But the dark forests of Germany were inhabited by a race of men, against whom the Romans, in the time of their republic, maintained a doubtful contest; the contest could not long be doubtful between a free nation, fierce in the enthusiasm of a warlike superstition, and the timid slaves of Rome, accustomed to crouch beneath every libertine or tyrant who oppressed them. The manners of the Germans have been delineated by Tacitus, the most philosophic of historians. They elected their kings on account of their noble birth; their leaders, for their personal valour. The table of their chief was rudely furnished; but it was furnished with abundance; and the warriors who shared his feast, and received sometimes of him a horse trained for war, sometimes a victorious and bloody lance, gratified their own favourite passion in the return they made of military service. Matters of small importance were decided by their chiefs, but all things of moment were referred to the general assembly: here too they elected their leaders. The field of battle was the only road to preferment; and the only method to obtain the favour of the Gods was by valour.

The education of the Germans gave them strength and stature; and their strength was preserved by the remarkable continence which so peculiarly and honourably distinguished them; "for there (says Tacitus) no one laughs at vice, nor is it called the fashion to corrupt and be corruted." They looked upon women as their equals and

and companions; and whoever wished for the love of a woman, first made himself worthy of her esteem. They deemed them favoured by the Gods, and we find frequent mention of prophetesses attending upon their armies. Nor is this wonderful: for, constantly employing themselves either in war or hunting, they left the study of simples, and the art of healing, to the women; and the art was as mysterious as the occasion was frequent. The women were respected, and therefore became respectable.

The religion of the earlier inhabitants of Germany taught the existence of a supreme God, maker of the universe, to whom all things were submissive and obedient. He is called in the Edda, "the author of every thing that existeth; the eternal being; the searcher into concealed things; the being that never changeth." Infinite power, boundless knowledge and justice, were his attributes. To erect statues to this Deity, or to think of confining him within the inclosure of walls, was held absurd and impious. "It was only within woods and consecrated forests, that they could serve him properly. There he seemed to reign in silence, and to make himself felt by the respect which he inspired." An infinite number of inferior deities, and genii, residing in every part of nature, and directing its operations, were emanations of this divinity. This supreme being, though irritated by the sins of mankind, was merciful, and capable of being appeased by prayer and repentance. To serve him with sacrifices and prayers, to do no wrong to others, and to be brave and intrepid in themselves, constituted all the morality they derived from religion. The breach of these was to be punished by a future

state

state of torment, and the observance rewarded by joys without number and without end.

Such was the religion of the more ancient Scandinavians. But about seventy years before Christ this degenerated Sabeism yielded to the institutions of Odin.

Sigge, the son of Fridulph, commanded the Ases, a Scythian people, situated between the Euxine and Caspian seas, when Pompey conducted the Mithridatic war. As the priest of Odin, he assumed the name of that deity. Sharing in the defeat of Mithridates, Odin collected together all who preferred danger and freedom to subjection, and led them towards the north of Europe, subduing the nations in his way, and giving them to one or other of his sons or companions. This extraordinary man was the inventor of the Runic characters; and by his persuasive eloquence, his skill in extempore poetry, and his impostures, made himself respected as a deity. The Runic Chapter, or the Magic of Odin, is still preserved as his composition. He enumerates in it the wonders he could perform by his songs, mingling the operations of magic with those powerful effects which poetry has been known to produce. The death of Odin was conformable to his life. Perceiving that his end drew near, he called together his friends and companions, and, giving himself nine wounds in the form of a circle, told them, whilst dying, that he went to take his seat among the other Gods, where he would receive those who exposed themselves fearlessly in battle, and died in arms.

The religion of Scandinavia was now entirely changed. Odin was worshipped as the supreme being; and the father and creator of mankind repre-

represented as delighting in the blood of men. He was styled "the terrible and severe God; the God that carrieth desolation and fire; the father of slaughter." The oriental system of two principles formed part of the Scandinavian mythology. Valhalla, the shield-roofed hall, was the palace of Odin, where he received those who fell in fight. The joys of heaven consisted in cutting each other to pieces, and drinking ale out of the skulls of their enemies. Niflheim was the place reserved for the feeble; it was the abode of Hela, or Death, the daughter of the Scandinavian Satan. "Anguish was her palace; the threshold of her door was Precipice; her table, Famine; her waiters were Expectation and Delay; her bed, Sickness and Pain."

Inspired by this gloomy and wild superstition, war became the pastime of the Goths. It was a law in Denmark, that whoever solicited an eminent post in the army ought upon all occasions to attack one enemy, to face two, to retire only one step back from three, and not to make an actual retreat till assaulted by four. Thus inflamed with every stimulus which honour, interest, and religion, could afford, rejoicing in battle, and hoping for the enjoyments of Valhalla, they rushed upon the Roman provinces. The defeat and death of the Roman emperor Decius terrified his successor into submission; and he stooped to purchase peace from these formidable invaders by an annual tribute. But the Romans felt the indignity; the death of Gallus expiated it, andplaced Valerian and Gallienus on the throne. Gallienus is admirably characterised by Gibbon: "he was master of many curious but useless sciences; a ready orator, an elegant poet, a skilful

a skilful gardener, an excellent cook, and a most contemptible prince." Whilst he philosophised with the visionary Plotinus, or wasted his time in all the refined debaucheries of an emperor, the Franks ravaged Gaul and Spain; the Allemanni penetrated even into Italy; the cities of Bithynia were plundered by the Goths; and degenerate Sparta and Athens were captured by these barbarians. In the mean time, Gallienus, unconcerned at these important revolutions, received repeated intelligence of invasions, defeats, and rebellions; and, endeavouring by witticisms to laugh at infamy, singled out some particular production of the lost province, and carelessly asked, if Rome must be ruined unless it were supplied with linen from Egypt, or arras cloth from Gaul.

A succession of emperors, who had by personal valour risen from the lowest order of society, repressed the inroads of the barbarians, and for a time delayed the fall of Rome. But while they delivered their subjects from the Goths, they made them more effectually slaves. Despotism was systematised by Dioclesian; he assumed the diadem; his robes were of silk and gold; and exorbitant taxes became necessary to support an expensive and extravagant establishment. Yet Dioclesian grew sick of the pageant of empire, and retired to the more enviable rank of private life. "If (said the old emperor) I could show Maximian the cabbages which I have planted with my own hands at Salona, he would no longer urge me to relinquish the enjoyment of happiness for the pursuit of power."

Under Dioclesian the government was divided into four parts. He first took Maximian as his colleague on the throne; and afterwards created

two

two subordinate emperors, Constantius and Galerius, to assist them in the administration. This division of the government produced great disorders; it occasioned a four-fold civil and military establishment, each sovereign requiring an establishment equal to that of the former emperors; and hence the people were unable to support the accumulated taxes and imposts. The empire, however, was again united under Constantine the Great, who removed the imperial seat from Rome to Byzantium (now Constantinople). This proved a mortal blow to the empire; the western and eastern provinces were separated, and governed by different sovereigns; the Roman legions were withdrawn from the Rhine and the Danube to the East; and the barriers of the empire being thus thrown down, an easy admission was afforded to the invaders. A. D. 328.

NINTH PERIOD.

From the Division of the Empire to the Flight of Mohammed.

THE ninth period presents us with the decline and fall of the western empire. One horde of barbarians, like the waves of the sea, followed in the track of the other. The revolutions of Scythia drove fresh nations on the frontiers, and 1163 years after the foundation of Rome that city was sacked by the Goths. Shortly afterwards the Burgundians established themselves in Alsace, Spain was occupied by the Vandals, A. D. 410.

Vandals, and the foundation of the French monarchy laid.

A.D. The Huns, whose numbers and ferocity
420. had impelled the Goths upon the Roman empire, soon followed in the same career. Seven hundred thousand warriors obeyed the command of Attila: brutal in their appearance, and savage in their manners, they bore down every thing before them, and the tyrants of Rome and Constantinople trembled at the wrath of the Scythian conqueror. The victims of his thirst of dominion gave Attila the appellation of "The scourge of God."

Italy alone remained to the Romans of all their mighty empire, and this was converted into a
A.D. Gothic kingdom by Odoacer. Constanti-
476. nople, however, was still retained by the eastern emperors. A few fugitives from the arms of Attila laid the foundations of Venice. In every other part the barbarians were triumphant, and wherever they settled they established the tenure of military service.

When a tribe determined to occupy any country they had subdued, they divided the conquered lands, each soldier seizing his portion, as a settlement acquired by his sword. Of this he was the full and only proprietor. But to preserve this property from the vengeance of the ancient inhabitants, or from the more dangerous attacks of succeeding barbarians, every freeman bound himself to take arms for the general defence; which compact if he neglected or refused to perform, the *herebannum*, or fine of sixty crowns, was levied upon him, and slavery or banishment was the consequence of insolvency. Allodial or independent property being thus subjected to military service, a new species of possession was gradually

dually introduced, adopted from their customs while they remained in their native woods. The German chiefs were ambitious of collecting round their own persons a number of detached and devoted followers; and we have before mentioned, that they increased the number and courted the favour of these their faithful attendants, by presents of arms and horses, and by profuse, though inelegant, hospitality. While fixed property in land was unknown, these were the only gifts and the only rewards which could be bestowed, or desired. The more substantial recompenses of estates were naturally substituted in place of these honourable trifles, when the value of landed property came to be understood among them.

Estates thus given were called *beneficia*, and in after ages *feuda*. And as by the allodial property the possessors were obliged to appear in arms in defence of the community, so by these feudal tenures they subjected themselves to personal service to him from whom they received such lands. The more powerful vassals soon obtained the confirmation of their benefices during life, and afterwards the right of hereditary possession. The vassals or beneficiaries of the crown moreover appropriated to themselves titles of honour; and these personal marks of distinction, which the public admiration had bestowed on existing merit, a natural vanity transmitted from father to son.

Lifted above the people and rendered independent of the sovereign, every kingdom was broken into as many separate principalities as it contained powerful barons. Thus endless causes of jealousy arose, and a wide-wasting anarchy prevailed. Hence the possessors of independent land, being exposed as individuals to rapine and oppression,

 found

found it necessary to seek powerful protectors, by whom and under whose banners they might repel enemies whom they could not singly oppose; and hence the allodial or independent property was generally changed into feudal tenures. Excepting the clerical order, all the advantages and privileges of society were confined to an insolent and oppressive nobility. The king, without prerogative and without authority, could neither protect the innocent nor punish the guilty. The nobles, when they were not combined to insult the sovereign, harassed each other by perpetual incursions, and enslaved their inferiors by the most grinding oppressions.

The perversion of a pure and simple religion to the purposes of disseminating hatred and legalising slaughter, originated in the superstitions of those barbarous nations, whose manners and irruptions we have been describing. When they were converted to Christianity, they changed the object, not the spirit, of their religious worship. The means by which they had been accustomed to conciliate the favour of their false deities, their absurd ceremonies, their confused doctrines, they still partially retained, under the idea of their being best adapted to render men acceptable to the all-wise Author of order and of reason.

Such were the evils which followed the establishment of the barbarians. What then must have been the horrors which accompanied their irruption! A contemporary historian of some eminence expressly declines the task of describing them, as beggaring the powers of language without success, and lacerating humanity without utility. The destruction of the human species was incredible.

But nothing can exhibit a stronger proof of these devastations, than the total subversion of Roman customs and Roman civilization. In less than a century, new forms of government, new laws, new manners, new dresses, new languages, new names of men and countries, were every-where introduced. Literature, and almost its very name, perished. A dense and heavy darkness covered Europe. Alfred the Great complained, that from the Humber to the Thames there was not a priest who understood the liturgy of his mother tongue, or who could translate the easiest piece of Latin; and that from the Thames to the sea the ecclesiastics were more ignorant still. In the ninth century, Herband, count palatine, the supreme judge of the empire, by virtue in his office, affixed to all papers the mark of the cross, from his inability to subscribe his name. And so late as the 14th century, Dugueschlin, constable of France, the highest officer of the state, and one of the greatest men of his age, could neither read nor write.

The difficulty of multiplying books also contributed to perpetuate this general ignorance. The Romans usually wrote their books on paper made of an Egyptian reed, called papyrus; but after the conquest of Egypt by the Saracens, in the 7th century, all commerce between that country and Europe was cut off. They were obliged therefore, in place of the papyrus, to write every thing upon parchment; and as the price of that article was high, books became extremely rare and of great value. The countess of Anjou paid for a copy of the Homilies of Haimon, bishop of Halberstadt, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. One circum-

circumstance will strongly mark the scarcity of the materials, while it gives us occasion to regret it. The greater part of the old monkish manuscripts are evidently written on parchment from which some former treatise had been erased; and in this manner it is probable that several of the best works of the enlightened ancients have perished. We have lost the songs of Alcæus, which aroused Greece to freedom—the decads of Livy, which developed the sources of corruption, and would have made us more intimately acquainted with the destroyer of Cæsar—and those annals of Tacitus, which would have tracked the footsteps of despotism, and have followed the foul manœuvres by which a Sejanus crept into power, and his subsequent oppressions; oppressions which ultimately roused the people into dangerous indignation, and forced the emperor to sacrifice his minister that he might save himself.

A fearlessness of danger and of death, a high and jealous sense of personal independence, and all the ruder energies of mind and of body, characterised the northern nations while they remained in their native forests. These virtues, the generous produce of simplicity and equality, gradually withered beneath the influence of the feudal system. The people were brutalised by oppressions, the higher ranks were corrupted by a spirit of domination; and were a gloomy-minded philosopher to seek for an æra in history most degrading to human nature, he unquestionably would fix on the earlier centuries of the feudal system.

But we must now display the state of the Eastern empire. Justinian ascended the throne of Constantinople about fifty years after Odoacer

had

had founded a Gothic kingdom in Italy. A.D.
Three generations had corrupted the hardy 527.
virtue of the Vandals, who had made Carthage the metropolis of their African empire. Arianism was the established faith of the Vandals, and Genseric and his successors have been branded as the persecutors of the orthodox Trinitarians. The free profession of the Athanasian creed was allowed by Hilderic; but this mild and virtuous monarch offended both parties, because he persecuted neither. He was deposed and imprisoned by Gelimer. The usurper replied to the interference of Justinian, "that it was the right of a free people to remove or punish their chief magistrate, who had failed in the execution of the kingly office." Justinian resolved to deliver or revenge his ally; Gelimer, to maintain his usurpation: "and the war (says the historian) was preceded according to the practice of civilised nations by the most solemn protestations that each party was sincerely desirous of peace." Belisarius, a Thracian peasant, who had risen by valour and ability, was appointed general of the Roman armies: he deserved the important trust. In this war, the contemporary Procopius remarks, that Africa was so entirely dispeopled, that a person might travel several days without meeting a human being; and he adds, "It is no exaggeration to say, that in the course of the war 5,000,000 perished by the sword, and famine, and pestilence." Gelimer was pursued into Numidia, and besieged on the mountain where he had sought refuge. His capture concluded the war; and the Vandal monarch followed the triumph of Belisarius, still maintaining his dignity, and exclaiming

claiming as he passed, "Vanity! vanity! all is vanity."

Elated by the conquest of Africa, Justinian provoked a war with the Gothic conquerors of Italy. During the twenty years that this war continued, the contemporary Procopius estimates the loss of the Goths at 15,000,000; nor will this appear incredible, when we find, that in one campaign 50,000 labourers died of hunger. After the conquest of Italy, Justinian endeavoured, by benevolent, yet ineffectual edicts, to remedy the evils his ambition had occasioned.

Theodore, the wife of Justinian, had been the most infamous of her sex. Ancient history can furnish no parallel to this foul woman, whose detestable vices excite astonishment at the depravity of human nature. But Theodore was crowned empress; and even the professors of a pure religion adored the sacred majesty of one who had disgraced the brothels of Constantinople.

After the conquest of Africa and Italy, Belisarius closed his career of victory by delivering Constantinople, in his old age, from the Bulgarians. But forty years service did not secure Belisarius from the charge of treason. His freedom and honour, however, were at length restored; but the renowned veteran did not long survive this last instance of imperial ingratitude.

Domestic discord and foreign losses weakened the Eastern empire under the successors of Justinian. The Lombards had established themselves in Italy; and Chosroes, the Persian king, had made himself master of Syria, Egypt, and the
A. D. provinces of Asia, when Heraclius as-
610. cended the throne. The first years of his reign were spent in indolence and fruitless attempts

attempts to obtain peace by submission and negociation. Wearied out with these, he assumed the spirit of a man; and the subsequent exploits of Heraclius may, without exaggeration, vie with the achievements of Hannibal or Alexander. He boldly carried the war into Persia; and, whilst the Persians and Avars besieged Constantinople, urged on his victories, till the fugitive Chosroes was murdered by his own son, and he imposed what terms he pleased as conqueror of the East.

Though the emperor equalled the heroism of ancient days, the decays of literature and genius is lamentably manifested in the poem published in his praise by George of Pisidia. The reverend poet compares his hero to Moses, Alexander the Great, and Hercules; and exults in the damnation of his rival, who resembled Belshazzar, Pharaoh, and the old Dragon. But the victories of Heraclius hastened the ruin of the Eastern empire; arts and agriculture decayed in the long war; and the loss of 200,000 men exhausted the strength of that degenerate state. A pilgrimage to Jerusalem, and a persecution of the Jews, the advice of his fanatical clergy, concluded the active life of Heraclius. The last eight years of his reign he sunk into the indolent slave of pleasure and superstition, and beheld with the careless eye of impotence the rapid progress of the Arabs.

A considerable revolution also took place in France. Clovis, the founder of the late French monarchy, made himself master of all the countries between the Rhine and the Loire. In Spain a kingdom was erected by the Visigoths, ten years before the conquest of Rome by the Heruli. The respective kingdoms of

A. D. 487.

of these two nations, extending in opposite directions, that of the Visigoths to the east, that of Clovis to the west, at length met; and the Loire constituted the common boundary. A war ensued, in which Clovis was victorious, who pushed his conquests till he had subdued the greater part of their country. Long before the Romans were finally expelled from Spain, another kingdom had been founded in the western parts of that country by the Suevi; which kingdom however was entirely subverted by Theodoric, king of the Goths; and the Suevi pent up in a small district of Lusitania and Galicia. In process of time they again erected themselves into an independent state,
A.D. which was a second time destroyed by the
584. Goths, who now subjected all Spain, except a small part that paid obedience to Constantinople. But this part also they afterwards
A.D. wrested from the emperors, as well as
623. their possessions in Africa, three years before.

TENTH PERIOD.

From the Flight of Mohammed to the first Crusade.

A.D. THE tenth period commences with the
622. flight of Mohammed, called by his followers the *Hegira*. The seat of pre-eminent power in the world is again to be changed, and another revolution about to take place, destined to extend its influence over the most considerable part of the known earth. All things seem to conspire to assist this great revolution.

The

The Persian and Constantinopolitan empires are weakened by intestine divisions and mutual wars; the eastern nations, by their pacific unwarlike habits, exposed to the rapacious ambition of the first invader; the inhabitants of Southern Europe barbarous and divided among themselves: while the Arabs, who are to be the instruments of this important change, from their origin lived by plunder, and were inured to war. There was now superadded to this habitual and courageous savageness a new and powerful superstition, which inspired the highest martial enthusiasm, and enabled them to achieve deeds of most amazing valour.

It would be impossible to develope the causes of the events which are to follow, without saying a few words of the character of the Mohammedan religion, and of its founder.—The religion of Arabia had degenerated from Sabeism into a barbarous idolatry. There were, however, many Jews and numerous sects of Christians scattered over the country, most ignorant as individuals, and of the most corrupted faith. Mahomet was born in 569, of a noble family, at Mecca. After the death of his parents, the oppression of his uncles deprived him of his inheritance. He entered into the service of Cadijah, a rich and noble widow, whom he soon afterwards married. With her he lived in peace and obscurity till the fortieth year of his age, at which time he assumed the title of a prophet, and proclaimed the religion of the Koran. Throughout the Koran the unity of God is every-where inculcated; and the inspiration of Abraham, Moses, and Christ, is allowed by Mahomet; but he declared himself to be the promised comforter—the last and greatest of the prophets.

prophets. The belief which, under the name of *Islam*, he preached, is short and simple—God is God, and Mahomet is his prophet. Everlasting torments were to be the lot of all infidels, however their infidelity might have been excused by ignorance, or elevated by virtue; but the paradise of the Arabian prophet is full of pearls and diamonds, costly banquets, rich wines, and black-eyed houris—but saints and martyrs will despise the sensual delights, and be absorbed in the joys of theopathy.

The success of Mahomet was wonderful; and though obliged to fly from Mecca, the progress he made by his arms and doctrines was great. After his death, Persia, Syria, Egypt, Africa, and Spain, were rapidly overrun by his devoted and enthusiastic followers, the Saracens. The Saracens began ill. Omar, their third caliph, destroyed the library of Alexandria, sagaciously remarking, with the insolent logic of a bigot in the plenitude of despotism, "that if what was contained in the books accorded with the Koran, it was superfluous; if opposite to the Koran, impious."

Prosperity, however, introduced a love of the arts and moderation. After the first four caliphs came the race of the Ommiadæ: they reigned ninety years, and have been stigmatised as tyrants. These were succeeded by the Abassassidæ, whose dominion continued five centuries. This was the æra of the grandeur and magnificence of the caliphate; and the Arabian character cleansed itself from the spots which it had received from the rage of superstition, and became known by the three distinctions of their forefathers—hospitality, valour, and eloquence.

The destruction of the Alexandrian library (a fact

fact which some have questioned) was amply compensated by the seventy libraries which the Arabians founded in Spain. The most excellent of the Latin and Greek writers were translated into Arabic, and in the manuscripts of that language we have been encouraged to hope for the contents of the lost decads of Livy, and the annals of Tacitus. Nor were the Arabians deficient in men of original genius. Alpharabi and Avicenna have deserved the thanks of Asia for their medical and philosophical studies; and Averroes in Spain became deservedly famous by his elucidations of the civil law. Among the historians we find Abulfeda and Abulpharagius, whose works have been severally translated into the Latin language. They resemble the writings of Plutarch, by the number and minuteness of the anecdotes which they record, and are proportionally interesting by thus introducing us to a nearer acquaintance with the manners of their countrymen. The most profuse munificence, terrible severity to their opponents, and a generous clemency to fallen enemies, appear to distinguish them. The desperate valour of the Saracens was, in part, owing to their steady belief in predestination.

This is a slight sketch of the manners, the successes, and the tenets of the Saracens. They however experienced the usual fate of empires: rapid in their progress, magnificent in their zenith, and gradually sinking into effeminacy. The Turks, a tribe of fierce barbarians from the mountains of Persia, overpowered the Saracens, and had conquered Syria, about the middle of the eleventh century; but as these had embraced the same religious tenets, and were inspired with the same martial enthusiasm, this conquest induced no sa-

lutary alteration in regard to the other parts of the world.

While the Saracens in the East, urged onward by a furious religious fanaticism, were grasping at universal empire, a different but no less baleful superstition, grafted on the pure doctrines of Christ, was equally active in brutalising, and enslaving the barbarians of the West. From the establishment of Christianity by Constantine, the bishops of Rome, amidst the perpetual fluctuations in the fortune of surrounding governments, were still increasing in power, and attempting to stretch their authority over the emperors themselves. Their influence was even enlarged after the destruction of the Constantinopolitan empire; for by their insolence and intrigues, aided by the barbarous ignorance of the Italian sovereigns, they became the judges of those princes, who patiently submitted to their dicisions. The bishop of Rome had seized upon the principal authority in the city, and which appertained of right to the duke appointed by the exarch of Ravenna. He had however an ambitious and dangerous enemy to oppose in the Lombards, who projected the conquest of Italy, and had already, under the conduct of Luitprand their king, taken Ravenna and expelled the exarch. The Pope resolved to reinstate him in his authority, by the assistance of the Venetians, who are now first mentioned as a state of any consequence; and this accordingly was accomplished.

A. D. 726.

Some time before, a violent dispute happened between the Pope, Gregory the Second, and Leo, emperor of the East, respecting the worship of images. The propriety of this absurd worship was warmly defended by Gregory, and as warmly reprobated

reprobated by Leo, who commanded all the images in his dominions to be broken in pieces. The Pope, relying upon the powerful superstition of the people, opposed these commands; and the exarch of Ravenna, who was subject to the emperor, was therefore ordered to force him to a compliance; and, in case of refusal was authorised to seize or even assassinate him. The distressed condition of the Pope excited the compassionate and pious zeal of Luitprand, though he had before resolved upon his conquest. This prince now changed his designs, and, joining with the partisans of his holiness, great numbers of the Iconoclasts, or image-breakers, were barbarously massacred; the exarch, and also the duke of Naples, were first excommunicated, then torn in pieces by the pious fury of the people; and the subjects of the exarchate were instigated by Gregory to renounce their allegiance to the emperor.

Leo raised a powerful army, resolving on vengeance. The Pope, alarmed at these formidable preparations, sued for protection to the French, who were hostile to the emperor's edict, and the only people of all the surrounding nations who were in a condition to oppose him. Application was therefore made to Charles Martel, then mayor of Paris, and a treaty proposed; but before it could be concluded all the parties concerned died. Constantine Copronymus, the successor of Leo, followed the example of his predecessor in his opposition to image-worship, and moreover prohibited the invocation of saints. Zachary, who succeeded Gregory III. in the pontificate, inherited also his enmity to the emperor. Charles Martel was succeeded in the sovereignty of France by Pepin, who equally with his father favoured the

the side of the Pope. The state of things therefore had not changed, though the agents in the subsequent events were different. The Roman people, in furious zeal, expelled all the officers of the emperor; and the Lombards, awed by France, suffered the Pope for a time to govern the exarchate; till in the year 752 Astolphus, king of Lombardy, was so successful in reducing the papal territories, that he even endangered Rome. In this emergency the Pope applied to Pepin, who obliged Astolphus to restore the places he had taken, which were given to the Pope, or rather to St. Peter, and were hence styled *St. Peter's patrimony*. His holiness thus obtained considerable possessions in Italy. Charlemagne, by annihilating
A. D. 774. the kingdom of the Lombards, secured him in his dominions, and was crowned king of Italy. Not long after Charlemagne conquered all the Low Countries, Ger-
A. D. 800. many, and part of Hungary; and in the year 800 was crowned by the Pope emperor of the West.

The state of the world at this time may be thus exhibited in miniature. The empire of the Arabs or Saracens comprehended the greater part of Asia and Africa, extending from the river Ganges to Spain. The Eastern or Constantinopolitan empire was much circumscribed, consisting only of Greece, Asia Minor, and the provinces adjoining to Italy. France, Germany, and the greatest part of Italy, composed the Western Empire, under Charlemagne. By far the greater part of the known world was therefore divided into three great empires. Britain, however, at this period was possessed by the Saxons, and divided into seven kingdoms (called the Saxon Heptarchy), between

between which, though unmolested by foreign enemies, there existed perpetual animosities and wars. The Venetians also retained a small portion of independence: the Picts and Scots enjoyed an unrestrained freedom: the Scandinavians, now known under the names of *Danes* and *Normans*, were equally in a state of liberty, and preparing to infest their southern neighbours. The great empires of China and Japan, by reason of their remoteness, lived unconcerned in the continental revolutions of the West. But what is most remarkable at this period is, that the authority of the Popes had become supreme; Charlemagne consented to receive his crown at the hands of his holiness, and the differences of his successors were submitted to papal arbitration.

But the state of the world is perpetually fluctuating—an observation particularly exemplified at the period of which we treat. On the death of Lewis the son of Charlemagne, the Western Empire was divided among his three children. Endless contests ensued; of which the final issue was, that Hugh Capet obtained the sovereign power.

In 827 the Saxon Heptarchy was dissolved, and Egbert crowned sole monarch of England. The Danes now invaded Britain, and, having subdued it, seized upon the government. These were expelled by the Normans, who, under William the Conqueror, obtained possession of the kingdom of England, by the battle of Hastings. A.D. 1066.

The whole world exhibited but one great field of battle. In Europe, Germany and Italy were distracted by incessant contests between the Pope and the emperors; the interior of every European kingdom was torn in pieces by the contending ambition

ambition of the powerful barons; in the Mahometan empire, the caliphs, sultans, emirs, &c. waged continual war; new sovereignties were daily arising and daily destroyed; and amidst this universal slaughter and devastation, the whole earth seemed in danger of being laid waste, and the human race to suffer a total annihilation. The dangerous activities now abroad in the world, urging their mad career in a thousand various and opposing directions, at length met at a point; whence they set out again with accumulated force and fury, but all towards the same object. The Crusades, by concentring the passions of mankind to one object, prevented the continuance of domestic slaughters.

ELEVENTH PERIOD.

From the Crusades to the Peace of 1801.

THE caliphs, while Palestine and the adjacent countries continued subject to them, had encouraged the resort of European pilgrims to Jerusalem; but on the decline of their power, these holy vagrants were exposed to outrages of every kind, from the insults and attacks of the Turkish banditti. From an opinion that the end of the world was at hand, which became popular about the close of the tenth century, these pilgrimages were wonderfully augmented. There were therefore continually flocking home indignant witnesses of the danger which attended the visiting of the holy city, from the cruelty of the Turks. The hearts of men thus charged with the combustible

bustible materials of superstition and revenge, exploded at the touch of Peter the Hermit. This mad yet eloquent enthusiast ran from province to province with a crucifix in his hand, and infected all ranks with the fierce contagion of religious warfare. Deeply affected by the insults which had been offered to the holy Sepulchre, he bad ten times ten thousand swords leap from their scabbards to avenge its cause. Six millions of persons, raging with hatred, and thirsting for blood, assumed the image of that cross, affixed to which, in the agonies of death, the author of their religion had exclaimed for his persecutors—"Father, forgive them, for they know not what they do!" It seemed as if the giant hand of phrensy had torn up all Europe from its foundation, and precipitated the vast mass upon Asia. The first efforts of their enthusiastic valour wrested from the infidels part of the Lesser Asia, all Syria and Palestine. Jerusalem was taken; and after a massacre which outraged humanity, the holy adventurers proceeded in long procession, and wept prostrate at the tomb of their Saviour. But the crusaders found it less difficult to make, than to preserve their conquests. In five successive expeditions, Europe poured forth her mad myriads to recover or keep possession of the Holy Land. Yet before the expiration of the thirteenth Century, the Christians were expelled from all their Asiatic possessions; and this enterprise, to which, impelled by religious and political resentment, almost all the nations of Europe had leaped forward, ended in their common disgrace. The civil and ecclesiastical powers vied with each other; and proclamations were issued from the throne, and incendiary sermons were thundered

from

from every pulpit. Every term of invective was exhausted. The infidels were represented as accursed, sacrilegious, and devoted by Heaven to destruction. The success of the armies which fought in defence of religion was painted as quick and certain—and to decline engaging in the war was considered infamous, and a mark of cowardice or of infidelity. Every invention was strained to devise expedients for encouraging and inflaming the spirit of fanaticism; and, as the occasion made convenient, the infidel enemy was now represented as contemptible, to raise the hopes and avarice of the people—now terrible, to alarm their fears; but always as inhuman and detestable, to kindle their rancour and malignity. They however who returned from the expeditions, were compelled to represent their enemies as superior to themselves in the inventions of war, and the austerity of virtue; and gave honourable testimony to their humanity in their treatment of their captives.

These extravagant expeditions were, in the administration of Providence, the distant sources of illumination and subsequent refinement to the people of Europe. In their march towards the Holy Land, the barbarian multitudes were perpetually struck with astonishment at the magnificence, the arts, and the elegance which the eastern empire exhibited. The priests who accompanied the crusaders, on their return to Europe, employed themselves in writing histories of their conquests, and diffused among the western kingdoms notions of beauty and grandeur before unknown to them. Accordingly, we discover, soon after the first crusades, greater splendour in the courts of princes—a more refined taste in pleasure and amusements—and among the higher ranks a certain

certain romantic spirit, which presented the materials for virtue.

But the change in the state of property and government was more immediately discernible. Many of the nobles were ruined by their military expences, and sold their territories to their respective monarchs. Many more perished without heirs in the holy war, and their fiefs of course reverted to the crown. Hence the dangerous power of the aristocracy was lessened, and the effective administration of the country strengthened, by an accession of patronage and privileges. It does not appear, however, that the hearts of the crusaders themselves were meliorated by their expedition; on the contrary, they grew more savage, and greater barbarians.

The Latins retained possession of Constantinople for the period of sixty years. At the expiration of that time it was recovered by the Greeks; and a series of princes, little known, and little deserving to be known, held the throne till Constantine Palæologus, the last and the most virtuous of the Byzantine emperors, lost his life and his empire. After a siege of fifty-three days, Constantinople was taken by the Turks—the church of St. Sophia was converted into a mosque, the inhabitants sold as slaves, and the imperial city of Constantine became the metropolis of the Ottoman empire.

A. D. 1453.

The capture of Constantinople was not however without its beneficial consequences to Europe. Its commerce was transferred to Venice and Genoa; and the number of learned Greeks whom this event drove into the West, conspiring with the favour of the Popes and the Medici family, and the recent invention of printing, kindled the love

love of knowledge, and supplied opportunities towards it throughout Europe. An intellectual gloom had pervaded the western kingdoms; these new rays prevented this gloom from darkening into total night. The chain between the ancient and modern literature has never been broken, though the links which have preserved its continuity have been occasionally mean and of vile materials. This incipient diffusion of knowledge prepared mankind for the reformation. Man begins the career of intellectual improvement, when he begins to read, to think, and examine. The immediate object of literary pursuit is of little consequence, compared with the habits of mind which it generates.

During the absurd contest between the Crusaders and Mahometans for that small territory called the *Holy Land*, Jenghiz Khan appears, breathing destruction to the nations of the East. The principle which he adopted after conquest was utter extermination. In the rapidity of his conquests he vied even with Alexander—in the extent of his cruelty he surpassed every conqueror which ever existed. He obtained the sovereignty
A. D. of the Moguls in the fortieth year of his
1201. age. The Moguls were a people of East Tartary, divided into a number of distinct principalities, as at this day, but subject to one sovereign called Vang Khan. Jenghiz Khan, one of these petty princes, and originally bearing the name of Temujin, was, at the age of thirteen, unjustly deprived of the greatest part of his inheritance. At the age of forty he reduced his rebellious subjects; and, in the fury of revenge, ordered seventy of their chiefs to be thrown into as many cauldrons of boiling water. This was the

first

first noted specimen of his ferocity. He afterwards overcame and killed Vang Khan himself (known in Europe by the name of Prester John of Asia). From this period his power became irresistible. In 1206 he was declared Khan of the Moguls and Tartars, and assumed the title of *Jenghiz Khan*, or the *most great Khan of Khans*. The following nations soon after became subject to his dominion—the kingdom of Hya in China, Tangut, Kitay, Turkestan, Karasm, Great Bukharia, Persia, and part of India—the whole of which were reduced in the small space of twenty-six years. The devastation and slaughter committed in these conquests are almost incredible. It is computed that 14,470,000 human beings were butchered during the twenty-two last years of his reign. His death rid the world of the most cruel and bloody tyrant which perhaps ever infested the earth. The conquest of China and Korea was completed by his successors; who also attempted the reduction of Cochin-china, Tong-king, and Japan, but failed of success. Hulaku, after having subdued Media, Babylonia, Mesopotamia, Assyria, Syria, Georgia, Armenia, together with the greater part of Asia Minor, took Bagdat, and put an end to the empire of the Saracens.

A. D. 1202.

A. D. 1227.

A. D. 1258.

After the death of Jenghiz Khan, his immense empire was again broken down into a multitude of small kingdoms, of which the several princes, however, owned allegiance to his family, till the time of Timur Bek, or Tamerlane. The Tartars, in the mean time, urging their conquests towards the West, forced the Turks upon the remains of the Greek empire; so that this empire, once so powerful and exten-

 sive,

sive, was, in the time of Tamerlane, nearly circumscribed by the narrow boundaries of the walls of Constantinople.

A. D. 1335. The family of Jenghiz Khan at length becoming extinct in Persia, Tamerlane, one of the petty princes of Tartary, during the civil war which ensued, conceived the design of aggrandising himself, after the manner of his predecessor, through the divisions and contests of his countrymen. The pretext of Tamerlane was, to spread the Mahometan religion: for the tenets of Mahomet had become prevalent among the Moguls. In the space of five years he had reduced all Bukharia; and by the year 1387 he had subjected all Persia, Armenia, Georgia, Karasm, and great part of Tartary. Then pursuing his victorious career towards the West, he conquered all the countries to the Euphrates, took Bagdat, and, entering Russia, pillaged the city of Moscow. Afterwards, he directed his course towards the East, and conquered all India; Syria, and Constantinople were the next victims of his ambition. The sultan Bajazet was forced to raise the siege of Constantinople, and in a subsequent engagement was defeated and taken prisoner. By the event of this battle, the power of the Turks was almost broken; and a long time elapsed before they were able again to lift up their heads. Tamerlane had set out with a view to conquer

A. D. 1405. China, but died during the expedition; resembling his ferocious predecessor in the circumstances of his death, as also in those of his life. Tamerlane is said to have been *more humane* than Jenghiz Khan. The principle of the latter being to *exterminate* the nations he conquered, in order to make room for his Moguls,

guls, he employed his army in beheading one hundred thousand prisoners at a time;—whereas the former seldom amused his sportive cruelty with the death of more than three or four thousand at once—some of whom he ordered to be pounded in large mortars, and others to be builded, along with bricks and mortar, into walls. Such are the fiendish qualities generated in the minds of despots.

The dissolution of the empire of Tamerlane, like that of Jenghiz Khan, closely followed his death. The conquered nations all shook off the yoke, and recovered their independence. The Turks returned to the siege of Constantinople; and, as they had now nothing to oppose them, their efforts proved successful. A. D. 1453.

The period of which we are treating is marked by several wonderful and important discoveries, whose influence will doubtless extend to remotest posterity. The first of these is the mariner's compass, invented in the year 1302. The communication between distant nations being thus facilitated, the improvements in navigation were rapid. The commercial states of Italy, the most considerable of which were Venice and Genoa, established a regular commerce with the ports of Egypt and the mercantile nations of the East; and through this channel they were enabled to commence a traffic in the rich productions of India—commodities from which the merchants derived enormous profits, and which were greedily bought up by the nations of Europe.

During the 12th and 13th centuries, almost the whole commerce of Europe was in the hands of the Italians, then more commonly known by the appellation of Lombards. But towards the middle

dle of the 13th century, the northern nations began also to be inspired with the commercial spirit. The cities of Lubec and Hamburg first opened a trade with the Italians: this trade was considerably interrupted by the piracies of the Danes, the Norwegians, and other barbarous nations inhabiting the coasts of the Baltic. These cities, therefore, were under the necessity of entering into a league, offensive and defensive, with the Italian states. The advantages derived from this confederacy were soon perceived; and, in a short time, eighty of the most considerable towns, dispersed over Germany and Flanders, joined in the alliance, which from *Hans*, a Gothic word signifying a society or corporation, was entitled the *Hanseatic league*. Commerce was now reduced to system, and conducted by common laws enacted in general commercial assemblies. Staples were established in different towns, particularly at Bruges in Flanders, in which were deposited the costly productions of India and manufactures of Italy, as well as the more bulky commodities of the north. Commerce thus possessed an activity and systematic regularity unknown before. This powerful association became formidable in a civil point of view: its alliance was courted, and its enmity feared, even by despotic sovereigns.

Bruges being the centre of communication between the Lombards and Hanseatic merchants, the Flemings, availing themselves of their proximity of situation, carried on an extensive trade with both; by which means Flanders and the adjacent provinces soon became the most opulent, populous, and the best cultivated of the European nations. The singularly flourishing state of these provinces incited Edward III. of England to an attempt

attempt to introduce a taste for commerce among his own subjects; and particularly to work up into home-manufactures those raw materials which England furnished to foreigners. He therefore offered rewards to Flemish artisans who would come and settle in his dominions, and enacted laws for the encouragement and regulation of trade: these prudent regulations soon gave rise to the woollen manufactory, and excited a general spirit of industry among his people, which has raised England to the highest commercial and political rank among nations.

The next considerable invention is that of gunpowder in the year 1344. This invention is commonly attributed to a German monk, though its component parts were certainly known to friar Bacon: but there is reason to believe that the use of gunpowder and fire-arms was previously employed in Tartary; and that those Europeans who are supposed to have served in the armies of Tamerlane first introduced it into Europe. It is however of little consequence how this point is decided. The substance of gunpowder, when applied to the purposes of war, threatened to exterminate the human race; but the effects of the invention have been far different from what had been apprehended. War is now reduced to a regular system, and may therefore be studied as successfully as any other science. Nations are thus brought more nearly upon a level with each other; a single engagement seldom or never determines the fate of a nation as formerly; and from experience it has been found, that wars, at the present day, are not only less frequent, but attended with infinitely less carnage. The general consequence is, that the moderns possess these civil advantages

vantages over the ancients—that as wars are less frequent, and particularly less destructive and decisive, their property becomes more secure, their prosperity more permanent, and their civil condition more happy.

But the art which of all others has exerted, and will for ever continue to exert, the most benign and extensive influence on the moral condition of mankind, is the invention of printing. This wonderful art was invented in the year 1449; and, what is very remarkable, was made known almost immediately after literature had begun to make some faint struggles for a revival. It therefore accelerated its progress by the communication of indefinite additional force, and has erected an impassable barrier against the return of the human race to the abjectness of primæval barbarism. The advancement of learning, and of general illumination, soon after received a new and powerful impulse by the reformation in religion, which was begun by Martin Luther in 1517. The effects of this great event, however, were by no means confined to religion. It is distinguished as having kindled the first sparks of intellectual energy, to which we are indebted for all the great improvements that in subsequent times have blessed the human species.

The gloomy and disastrous period, emphatically styled the *dark ages*, which preceded the reformation from popery, threatened to overwhelm the human mind in everlasting night; but it was decreed, by the gracious power which watches over the fate of mortals, that a collision of auspicious incidents should at length strike out a spark destined to kindle a flame of divinest light, which should overspread the nations with a glorious and undecaying effulgence. The Lutheran principles were

were received and rapidly propagated over various parts of Europe; and men, awaking from their poisoned slumber, began to feel and exult in their renovated powers, now armed for a manly and generous opposition to that tyranny of superstition and absurdity by which they had been enslaved. The mounds with which superstition had for centuries been entrenched, were now thrown down; the fetters by which the human mind had so long been enchained were broken: she had once more courage to lift her head; to tread the sacred walks of learning and of science; to exercise her regenerated powers in making fresh discoveries in religious and political truth. But our limits will not permit us to enlarge further upon this interesting topic.

A milder spirit of policy began at this period to appear. It may be, that the superior wisdom of the moderns, enriched by the bad as well as the good examples of their ancestors, had taught them, that to engage in frequent and destructive wars, though they may be followed by the splendours of a triumph, and a temporary extension of territory, can never be productive of lasting advantages to a community; that they must ultimately lead to the impoverishment and misery of the state. But there is another cause which had probably a much greater share in the production of this general change of sentiment, than even the unfortunate examples of our forefathers. The extension and improvement of commerce had rendered the connections of the several nations of the world, particularly of Europe, more numerous and intimate; their interests came to be interwoven with each other, and all, more or less, were concerned for the welfare of each. This good

good understanding among the several European states was also promoted by a policy entirely new: attention was now paid to the *balance of power*, which tended to preserve peace, by preventing any particular state from gaining an undue ascendency.

But the most important event which distinguishes the latter part of this period is the discovery of America. The circumstances which prepared the way to this great discovery are worthy of unfolding.

Towards the close of the fifteenth century, Venice and Genoa were the two most considerable mercantile states in Europe; indeed they were indebted for their support entirely to trade and navigation. Of these, however, Venice had far the advantage, as she engrossed the whole commerce of India, the most valuable in the world, but which had hitherto been carried on through the tedious and expensive channels of the inland parts of Asia, or by way of Egypt and the Red Sea. It is reported, that the Christian adventurers in the army of Tamerlane, on their return, by their exaggerated descriptions of the immense wealth of India, stimulated the avarice of Europeans, and first suggested the practicability of arriving at that country by sea. Whether this opinion had ever been hinted to the man who was destined to be the discoverer of America, is not known. Columbus, however, a native of Genoa, participating in the jealousy of his countrymen against the rival state of Venice, was desirous of procuring for his own city a share of that traffic by which she was enriched. Even at this period he found means to possess himself of an accurate notion of the figure of the earth, and conceived the

the project of sailing to India by the west—a scheme apparently so chimerical, as to be rejected successively by his own country, by France, by England, and Portugal. Fraught with a vast idea, which he still thought practicable, his mind was too great to despair, notwithstanding his disappointments: he applied, as his last resourse, to the court of Spain; where, chiefly through the interest of queen Isabella, and after a suspense of eight years, he was equipped with a fleet of three ships, and proceeded on this novel and important expedition. After sailing thirty-three days he fortunately discovered land, and soon reached one of the Bahama islands, which was contiguous, not to the coast of India, but to the immense continent of America.

It is unnecessary, and even improper, in this place, to enter into any further detail in regard to the discovery of the new world. The ambition of the Europeans had now received a new direction, and America became the object of numberless adventurers from the most considerable states of Europe. Spain was enriched by the vast quantities of precious metals thence imported, though obtained by murders, and massacres, and exterminations, too barbarous for the ear of humanity. As the Spaniards and Portuguese had amassed such immense treasures, and planted prosperous colonies in America, their great success excited other European nations to attempt to share the spoil.

The Portuguese, about the same time, by cautiously creeping along the western coast of Africa, and discovering cape after cape, at length reached the Cape of Good Hope, doubled it, and thus opened a passage to the East Indies by sea. To this

this discovery the English are indebted for their valuable commerce in India, and their considerable possessions in that vast and opulent region. All the fury and desolation of war was now transferred to these remote countries, and Europe remained in a state of comparative tranquillity. England, after perpetual wars and bloodshed, which for years served to desolate those unhappy countries, at length obtained a decided superiority, succeeded in making the largest and most numerous settlements both in America and India, and consequently derived from them the greatest share of commerce and of wealth.

In Europe, considerable revolutions happened
A.D. in Spain. The Moors and Saracens were
1491. totally expelled by the taking of Grenada; the kingdoms of Arragon and Castile were united by the marriage of Ferdinand and Isabella; and the states of Holland revolted, which had long been in subjection to the Spaniards. An obstinate contest ensued, that ended in favour of the states, which were finally declared a free peo-
A.D. ple, and afterwards raised themselves to a
1609. respectable rank among the nations of Europe.

In Asia no important event has taken place since the capture of Constantinople by the Turks. The grand divisions of that great continent are as follow: Siberia, which comprehends that vast tract of wild and barbarous country, extending to its northern and eastern extremities, is under the power of Russia. The middle portion of the continent, from Asia Minor to China and Korea, is possessed by the Tartars, a savage and disunited race—circumstances which prevent their being formidable to their neighbours. The western part,

from

from Asia Minor to the river Euphrates, is occupied by the Turks. The territories of the Arabs, which we have lately seen so extensive, are again circumscribed by the contracted boundaries of their own peninsula; but they have preserved their wonted independence. The limits of Persia are still more confined than ever. India, to the east of Persia, the late kingdom of the Great Mogul, comprehends all that country extending from the Indus to beyond the Ganges: the British possessions in this quarter contain about twenty-six millions of people. Further to the east are situated the kingdoms of Siam, Pegu, Thibet, and Cochin-China. The most easterly part of the continent is occupied by the great empire of China, and the islands of Japan.

In Africa, Egypt still belongs to the Turks, which they subdued in 1517; they have also a nominal jurisdiction over the states of Barbary. The interior parts, at this period, are barbarous and little known. On the western coasts are established, particularly by the British and Portuguese, numerous settlements—some in a flourishing condition. The Dutch are allowed to retain the southern extremity. In regard to the eastern coasts, scarcely any discovery has been made. The islands belonging both to Asia and Africa are either in the hands of Europeans, or possessed by savage tribes.

At the beginning of the eighteenth century Europe was divided into the following nations: Sweden, Muscovy, Denmark, Poland, Britain, Germany, Holland, France, Spain, Portugal, Italy, and Turkey in Europe. Russia, at this time, a country highly barbarous and uncultivated, has been making a rapid progress towards civilization and

and refinement, and must one day become the most formidable power in Europe, from the numbers of her inhabitants, and the vast extent of her territory. Poland, which served as a barrier between her and Germany, has since been dismembered by the unexampled injustice of those two powers, in conjunction with Prussia; and though the colleagues with Russia in this nefarious partition possesses those parts of the Polish territories contiguous to their own, still Russia may be said to have advanced one step further towards supremacy in Europe. Her ambitious designs upon the Porte likewise have been too successful, and given her a vast ascendancy in that quarter; while the dismemberment of Poland, and other great political events that have since taken place, have wholly destroyed that balance of power which once regulated the Christian states.

The revolt and subsequent independence of the British colonies in America were thought at the time to have given the death blow to the British interest on that continent, and to have divested her of her distinguished superiority. It does not however appear that this has been the case. Though the colonies have been disjoined from the mother country, her real strength is perhaps more concentered than diminished. They were a splendid, yet in many respects an useless appanage. Extensive dominion at home, and numerous colonies abroad, are the pride of every country; but their possessions have always been ruinous in the end. Distant colonists, as was the case with the Americans, will in time throw off the leading-strings of the parent country, and learn to walk and act like men.

Without

Without presuming now to erect the French revolution (to which the independence of the American states paved the way) into a twelfth and distinct historic epoch; we have little doubt but that the great events to which it has already given rise, and still more those which are destined hereafter to flow from it, will justly entitle it to this distinction from future historians. To give even a slight sketch of the circumstances that led to this grand revolution, would be incompatible with the designed brevity of this preliminary view; they are besides so recent, and so well known, that it would be unnecessary. We shall therefore only remark, that the general state of the world is materially different from what it was about half a century ago. The principal changes, however, relate to France, which by the treaty of the last peace retains many of her conquests, besides establishing a new form of government for herself, and moulding several other states according to her will. The balance still vibrates: how the scale will preponderate at last we pretend not to determine. The principles which have been developed in the contest are perhaps more formidable than extent of territory or force of arms.

The revolution in France is certainly one of the most stupendous and dazzling events that has ever occurred in history. It is impossible for the humane not to regret—not to shudder with horror at the barbarities and murders which, during its progress, have been continually presented to the view. The laws of its establishment, like those of Draco of old, have indeed been written in blood. Yet the means, rather than the end, are to be marked with reprobation. To behold a

great and enlightened people, enslaved by the gross and withering superstitions of popery, and by the no less powerful oppression of a civil despotism, resolving to break their chains, and to breathe the air of freedom, must create in every generous breast emotions of sympathy and concern. Proud, as Britons, of the enjoyment of civil and religious liberty ourselves, we cannot rejoice in seeing other nations slaves. The horrors which have disgraced the cause of the French may, in part, be regarded as effects arising from the obstacles they have had to encounter: irregularities and crimes, even of a deep die, are inseparable from all great revolutions, in which an appeal is made to the people at large. But let us hope that the picture will now be changed—that this great nation will henceforth be principally occupied in cultivating the arts of peace and of domestic prosperity—that it will no longer excite the jealousy of other countries, but will learn to regulate its conduct by the mild and benevolent principles of that transcendent religion which breathes "peace on earth, and good-will towards men."

UNIVERSAL HISTORY.

CHAPTER I.

CONTAINING

The History of Mankind from the Creation to the Deluge.

AS the design, in writing an Universal History, is avowedly to present the public with a compilation that may prove at once satisfactory and instructive, it is deemed indispensably necessary to commence the work with a brief account of the cosmogony, according to the inspired narration of Moses. An endeavour shall be made to shew, with all possible conciseness, from the same authentic source, the manner in which the earth was again overspread with the sons of Adam, posterior to the providential deliverance of *eight* persons from the divine judgment; and, after conducting the reader to the period when the interposition of the Deity occasioned a confusion of languages at the building of the tower of Babel, and of consequence gave rise to the dispersion of mankind, the task shall be methodized in such a manner as to give the most clear, authentic, and satisfactory account of each particular history, from the earliest records to the present period.

Of the *first* creation of the heaven and the earth there is no particular description in the sacred

 volume:

volume: nor was it requisite that the inspired author of the Pentateuch should express himself in any other terms than those which substantiate the important truth, that they *were* created by the immediate power of God.

The earth, subsequent to its creation, was a fluid, dark, and shapeless mass of matter; but at the sovereign command of the Almighty, the cheerful light appeared; the firmament expanded, to divide the upper from the lower waters; the congregated floods retired to their destined bed; and the dry land was crowned with a rich profusion of herbage, fruits, and flowers.

These great occurrences, having occupied the three first days, the succeeding one was devoted to an illumination of the newly created globe: the face of heaven was accordingly decorated with myriads of stars, and the greater luminaries were so disposed as to distinguish between day and night; and to divide the seasons of the year.

The waters were then replenished with an abundant variety of fish; the odoriferous air was fanned by the pinions of innumerable birds; the verdant meads were stocked with cattle; and every part of the earth was inhabited by its appropriate tribes. To complete, and truly to excel the whole, God created *man*, on the sixth day, of the dust of the ground; and infused into his body the breath of life, or immortality; in consequence of which *man became a living soul.* Woman was also formed out of the side of the man, who was cast into a profound slumber for that purpose.

Thus, by the creative influence of the Eternal Spirit, were the heavens and the earth finished in the space of six days, when that which at first

was

was no other than an unformed chaos, exhibited so exquisite and beautiful a system, that the adorable architect himself pronounced it *very good*, and *all the sons of God shouted for joy* *.

God having contemplated with pleasure the work of his hands, placed the man and his wife, who were named Adam and Eve, in the garden of Eden †, giving them instructions to dress and keep it, allowing them the free use of the fruit with which it abounded, with this single reservation, that they should abstain from the produce of a particular tree, denominated the tree of knowledge of good and evil, of which if they presumed to eat they would incur the penalty of inevitable death. This declaration was made in the most solemn manner, and our progenitors were warned by their Creator to avoid the *only* danger that could befall them.

B. C. 4004.

Fortified with such a caution, and situated in a paradise which God himself vouchsafed to honour with his immediate presence, Adam and his beloved partner were capacitated to enjoy all the blessings of creation, together with the company and converse of their beneficent Maker, who is said to have brought every living creature to Adam, to see what he would call it; and to have established those names which were then imposed by his especial favourite on the various objects presented to his view. Their felicity, however, appears to have been but of short duration, as the woman, being deceived by the subtlety of the serpent, violated the divine injunction in her own person, and afterwards en-

* Vide Job xxxviii. 7.

† For the Mosaical account of the situation of the garden of Eden, see Genesis, ii. 8.

 ticed

ticed her husband to a participation of her crime. At this moment innocence forsook the human bosom; and the hapless pair, who, though naked, had hitherto lived with each other unconscious of shame, now perceived their situation with the utmost confusion, and made themselves aprons of fig-leaves to supply, in some degree, the want of raiment.

When God, at the accustomed time of the day, repeated his customary visit of love, and was heard walking in the garden, the self-convicted offenders attempted to conceal themselves among the foliage of the trees; and, on being called from their retreat, Adam alleged his nakedness as an apology for his disappearance. An explanation now ensued, producing a full confession on the part of the culprits, and terminating in the threatened reward of disobedience. The offended Deity, in pronouncing judgment, first cursed the serpent above all beasts, condemning him to go on his belly; assigning him dust for his food; and decreeing that a perpetual enmity should subsist between his seed and that of the woman, till, in the fulness of time, the latter should prove completely victorious over his adversary: thus shadowing our redemption by a Saviour. The woman was condemned to bring forth her tender offspring with excruciating pain, and to be subject to the dominion of her husband: and Adam was doomed to earn his bread by the sweat of his brow, in consequence of a curse, which God imposed on the ground, for his sake, declaring that it should bring forth thorns and thistles; and that, after much fatigue and toil, he, the offender, should return to the dust, from whence he was originally taken. At the conclusion

clusion of this awful sentence, the Creator, tempering judgment with mercy, clothed his fallen creatures with skins, and compelled them to quit the confines of Paradise, lest, by imprudently eating of the fruit of the tree of life, they might render themselves and their ruined progeny *eternally* wretched. To avoid the possibility of such a circumstance, and to obviate every thought of a return to their once blissful abode, a cherubim was stationed at the eastern extremity of the garden, with a flaming sword that turned every way, to guard the passage to the tree of life.

To what part of the earth the unhappy pair removed, in consequence of this expulsion, is uncertain; but it appears that Cain, the eldest son of Adam, was born in the first year of B. C.
the world; and the second, named Abel, 4004.
the year following. These persons, notwithstanding their near affinity, soon discovered symptoms of the most opposite dispositions; the elder being gloomy and avaricious, the younger virtuous and ingenuous: their selected employments were also of a different nature,—Cain undertaking the labours of husbandry, and Abel preferring the care of the flocks.

In process of time they brought their respective offerings to God, but with very opposite success; for whilst the sacrifice of Abel, consisting of the firstlings of his flock, was graciously accepted, the fruits of the ground, presented by Cain, were disregarded. This occurrence was sufficient to rouse the native malevolence of the first-born, who was, accordingly, so transported with rage and envy, that he was unable to command his countenance on the mortifying occasion. The Deity now condescended to expostulate

late with him upon the absurdity of his impious behaviour, demanding what reason he could produce in justification of his anger; and explicitly declaring that the refusal of his sacrifice resulted entirely from his own misconduct, without the slightest attempt of Abel to supplant him in the divine favour. Cain's heart, however, was too stubborn to bend to the reproof of his Maker; and, instead of profiting by his salutary counsel, he resolved to assassinate his brother the first convenient opportunity, and actually accomplished his sanguinary intention while conversing with his destined victim in the field.

B.C. 3875. After the perpetration of this horrid deed, Cain, being questioned by God respecting his brother, replied in an evasive manner, that he knew not where he was; and churlishly asked whether he was to be considered as his brother's keeper. But he was soon convinced of the omniscience of his holy interrogator, who appalled his guilty soul with a full relation of his transgression, and solemnly condemned him to become a fugitive and vagabond on the earth, which, having received the martyr's blood, would henceforth withhold the blessings of her fertility from the hands of his murderer.

This sentence, though comparatively lenient, was deemed so harsh by the criminal, that, in an agony of grief, he exclaimed, it was *insupportable*; and, at the same time, intimated his apprehension of perishing by the hand of some fellow-creature, in consequence of the wretched condition to which the Almighty had reduced him. This fear, however, was immediately obviated, by a particular mark imprinted on his person, as a token that no one should presume to molest him,

him, under pain of incurring a sevenfold punishment.

Finding it impossible to obtain any other mitigation of his sentence, Cain departed from the place of his nativity, and settled, with his family, in the land of Nod, where he built a city, and called it, after the name of his son, Enoch.

Shortly after the tragical effect of Cain's resentment, his afflicted parents were consoled by the birth of another son, to whom Eve gave the name of *Seth*, because he was *appointed* instead of the murdered Abel.

The sacred historian, having confined himself chiefly to the line of Seth, relates but few particulars respecting that of the fratricide: it is, however, probable in itself, and consonant with the assertions of profane authors, that his posterity were extremely iniquitous, and were, on that account, designated in Scripture by the name of *men*, and the *daughters of men*, whilst the religious children of Seth were honoured with the appellation of the *sons of God*.

After recording the births of Enos, Cainan, Mahalaleel, and Jared, who are all extolled by the oriental writers for their virtuous precepts and exemplary conduct, Moses presents us with the brief but interesting history of Enoch; a person so truly pious, that he is said to have *walked with God* for the space of three hundred years, and at the expiration of that time to have been translated to heaven, without tasting the bitter cup of death.

Adam, having beheld a numerous posterity issue from his own loins to people the earth, was at length compelled to sink beneath the destroying angel, whom himself had introduced B. C. 3074.

troduced by transgression into the world; and he accordingly resigned his spirit into the hands of his Maker, in the nine hundred and thirtieth year of his age. The place of his sepulchre is not mentioned in Scripture, yet various conjectures have been formed upon the subject: thus the oriental Christians affirm that he was embalmed by four of his descendants, and deposited, according to his own desire, in a certain cave on the summit of a mountain: St. Jerome stations his remains in the cave of Machpelah; and the generality of the primitive fathers suppose him to have been buried on mount Calvary, in the very spot whereon Christ, the *second Adam*, voluntarily suffered on behalf of his fallen creatures.

After the decease of Adam, historians inform us, that the children of Seth, abhorring the profligacy of Cain and his descendants, removed to the mountain where the body was interred, and there devoted the greatest part of their time to the adoration of their Creator. It is also asserted, that by contemplation of the celestial bodies they here laid the first foundation of astronomy, and engraved their inventions on two pillars, one of which was to be seen in the time of Josephus. At length, however, the integrity of these men was shaken by the enticing allurements and personal accomplishments of the daughters of Cain; and, in consequence of some intermarriages with that family, their manners gradually degenerated, till, at length, their wickedness was great in the earth, and every imagination of their hearts was polluted with iniquity.

There were likewise in those days persons whose extraordinary strength and stature were

equally

equally remarkable with their acts of rapine and impiety; these were, most probably, the offspring of the murderer, both by father and mother, who tyrannised over the weak, by dint of superior power. A similar mode of conduct appears to have been adopted by some others, who are adverted to in holy writ under the appellation of *mighty men*, or *men of renown*.

The wickedness of mankind now increased rapidly with the increasing population, and the earth was literally filled with violence; yet the forbearance of God was continued towards them, and he mercifully resolved to grant them the space of one hundred and twenty years for repentance; during which time he declared, his spirit should strive with man, in order to awaken him to a sense of his depravity, and eventually to recall him to the paths of peace and virtue.

It is here proper to remark, that, notwith- B. C.
standing the *general* corruption, one man 2469.
was found perfect in his generation, and walking humbly with his God. This person was Noah the son of Lamech, who exerted himself, on every occasion, to introduce a reformation both of worship and conduct; and to this end undertook the laborious task of public admonition, warning his auditors of the fatal consequences that *must* result from their enormities. His zealous counsel was however treated with disdain, and the deluded race continued in the practice of every vice, till God is said to have been *grieved at his heart* for the formation of his incorrigible creatures, and, at the end of their fruitless probation, to have decreed an universal deluge that should utterly destroy them, together with the birds of the air and the beasts of the field. From this tremendous

dous sentence Noah and his family were excluded, having " found grace in the eyes of the Lord," and the venerable patriarch received instructions concerning a certain vessel which he was appointed to build for the preservation of his own family, and for such a quantity of animals of every species as would be sufficient to replenish the earth again, when the threatened flood should subside.

In obedience to the divine command, Noah undertook the construction of this vessel, mentioned in Scripture by the name of the ark. With respect to its dimensions we read, that its length was three hundred cubits, its breadth fifty, and its height thirty. Its form was that of an oblong square with a flat bottom, and a sloping roof, elevated one cubit in the middle. It consisted of three stories, each of which, excluding the thickness of the floors, might be eighteen feet high, and was divided into separate apartments. It was, in all probability, well supplied with light and air; and though it had neither sails nor rudder, it was admirably contrived for lying steadily on the surface of the water, and for thus preserving the lives of its various inhabitants.

B. C. The appointed time of vengeance
2348. being come, and the ark completed, Noah went on board, in the year of the world 1656, with his wife, his sons, and his daughters-in-law, taking with him all kinds of beasts, birds, and reptiles, by pairs and by sevens, as he was expressly commanded; while the rest of mankind, regardless of his repeated warnings, continued to indulge in luxury and dissipation, till the flood came and overwhelmed them with a swift destruction; for, in the self-same day,

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were the fountains of the great deep broken up, the windows of heaven were opened, and the inundating torrents began to fall, which descended without intermission for forty days and forty nights. The waters also increased gradually during the space of five months, when they rose to the elevation of twenty-seven feet above the summits of the highest mountains.

The irrevocable decree of Heaven having been thus awfully accomplished, a wind was caused to pass over the earth, in consequence of which the waters began to assuage, and on the first day of their decrease they sunk so considerably, that the ark rested on the mountains of Ararat. This happened on the seventeenth day of the seventh month, or the sixth of May; and by the first day of the tenth month, answering to our nineteenth of July, the tops of the neighbouring hills began to appear.

Towards the end of the ensuing month, Noah opened one of the windows in the ark, and sent forth a raven, which flew to and fro till the earth was dry, but afforded him no satisfactory intelligence; he therefore let out a dove three successive times, allowing seven days to elapse between each excursion. The first time she returned quickly, having found no place sufficiently firm to afford a resting place; the second time she came back in the evening, bringing an olive leaf in her mouth, as a proof that the flood was greatly abated; and the third time she returned no more.

On the first day of the first month, or B. C.
the twenty-third of October, the patriarch, 2347.
who was now in the six hundred and first year of his age, removed the covering of his vessel, in order to take a view of the surrounding scenery, and

and discovered that the surface of the earth was perfectly free from water; he continued, however, in the ark till the twenty-seventh of the second month, or the eighteenth of December, when he came forth, in pursuance of the divine command, together with his wife, his family, and every living creature which had been entrusted to his care for one year and ten days, according to the antediluvian computation, or during the space of three hundred and sixty-five days of our present time.

Having thus given a concise account of the universal deluge, with a strict regard to the word of God, we feel it our duty to lay such particulars before our readers as, being gathered from profane authors, may afford collateral evidence of this dreadful catastrophe. The *Chaldeans* supposed this event to have happened in the reign of Xisuthrus, who, being warned in a dream that mankind should be destroyed by a flood on the fifteenth of the month Dæsius, built a vessel of extraordinary dimensions, and by that means preserved himself and his family from ruin, besides a variety of fowls and quadrupeds that were recommended, by Chronus or Saturn, to his protection. The flood being come, and soon abating, Xisuthrus sent out certain birds, which, finding neither food nor resting-place, returned to his ship with their feet daubed with mud, but from their third excursion they returned no more. This circumstance convincing Xisuthrus that the earth was again visible, he opened the side of his vessel, and finding that it rested securely on a mountain, he came out with all his companions, and raised an altar, whereon he sacrificed to the gods. The *Egyptians* were certainly no strangers to this general desstruction by water, as several of its par-

ticular

ticular circumstances are to be found in their history of Osiris and Typhon, especially the very day when it commenced, or when Osiris was shut up into the ark: the name of Typhon also signifies a deluge or inundation, in consequence of which the Egyptian priests have given that name to the sea; and Typhon or Typhæus is represented by the Latin poets as an enormous giant warring against Heaven, but finally vanquished by Jupiter, and overwhelmed with water. The inhabitants of *Heliopolis* in *Syria* are said to have exhibited a chasm in the earth in the temple of Juno, which swallowed up the waters of the deluge. The *Indian Bramins* tell us, that in consequence of a general defection in the four tribes, of which the first race of men consisted, God's indignation was justly roused, and he sent a flood which swept away all nations without distinction; but to repair this utter destruction he created three persons of greater excellence than those of the preceding generation. The classical writers had evidently some traditionary accounts of a general deluge, from which, according to Ovid, Deucalion and Pyrrha alone were saved. The *Chinese* also have some imperfect notions of the flood, and of the providential escape of a *single family* from its destroying effects. Nay, even the *Americans* are said to acknowledge its reality, and to speak of it upon their continent. Other authors might be consulted, and other nations brought forward upon this subject; but as we profess to conduct our readers through an important succession of events, rather than to amuse them with fruitless disquisitions, we presume sufficient has been said on these concurring testimonies, and shall accordingly hasten to the history of the postdiluvians.

CHAPTER II.

The general History from the Deluge to the Confusion of Tongues at Babel.

B. C. 2347. IMPRESSED with the most lively gratitude to the author and preserver of his existence, Noah, immediately upon his landing, erected an altar, and offered a burnt sacrifice of every clean beast and of every clean fowl. This act of piety proved highly acceptable to God, who graciously affirmed, that he would no more curse the earth for man's sake; but, on the contrary, it should retain all its privileges, and enjoy an uninterrupted succession of seasons, till the period of its final destruction. The patriarch was also honoured with the divine blessing, and received permission to appropriate all living creatures to his own use, and to eat of them as freely as of the herbs and fruits of the earth: he was, however, strictly commanded to abstain from the blood of animals, and to avoid shedding that of man; at the same time receiving authority to punish the crime of manslaughter with death.

God likewise vouchsafed, on this memorable day, to make a solemn covenant with his favoured mortals, respecting the future safety of the habitable globe; and promised, as a sacred token of his inviolable decree, to set his bow in the clouds when it rained, that the posterity of Adam might look on it, and contemplate the effects of his sovereign mercy.

Having received the warmest blessings and the

most

most inestimable marks of affection from his appeased Creator, Noah desended from the mountain, applied himself to husbandry, and planted a vineyard. At the time of the vintage he became inebriated with the juice of the grape, and lay carelessly uncovered within his tent. In this situation he was discovered by his son Ham, who immediately hastened to inform his brothers of the circumstance, and invited them to behold the disgraceful attitude of their parent. Shem and Japhet were, however, too modest in themselves, and too tender of the patriarch's honour, to comply with such a request; and therefore, having provided themselves with a garment, they went backwards and covered their father with filial decorum; in return for which they were remunerated with an ample blessing, whilst the posterity of Ham were loaded with the most dreadful curses.

Subsequent to the recital of these particulars, Moses informs us that the patriarch paid the debt of nature in the nine hundred and fiftieth year of his age: and the orientals have a tradition that he was buried in Mesopotamia, where they shew his sepulchre, in a castle near Dair Abunah, or "the monastery of our father."

All mankind being the descendants of the three sons of Noah, who were preserved from destruction in the ark, we may be naturally considered remiss if we pass them over without some particular notice. We shall therefore sketch out such circumstances, respecting these persons or their descendants, as shall appear of most importance to our design.

B. C. 1998.

Japhet, the eldest son of Noah, who, notwithstanding his disadvantageous posi-

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tion in the sacred history, was pathetically blessed by that patriarch, for his pious behaviour, in these terms:—"God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This appears to have been spoken in the spirit of prophecy, and has been fully accomplished in the great possessions which fell to the posterity of Japhet in different parts of the world; in the overthrow of the Assyrian empire by the Medes, in conjunction with the Babylonians; and, finally, in the subjugation of the Canaanites, the Babylonians, the Egyptians, and other descendants of Ham, to the children of his elder brother.

Of the children of Shem there is little more to be collected from Scripture than their names and the ages of the patriarchs in the line of Peleg, till we come to Terah, the father of Abraham; we must therefore have occasional recourse to the conjectures and traditions of Jewish and Christian writers, where we shall find some particulars worthy of attention.

The birth of Shem must have happened in the year of the world 1558, as at the birth of Arphaxad, two years after the deluge, he was one hundred years old. The only action of his life recorded by Moses is that which he performed together with his brother Japhet, and for which he obtained the blessing of his father. He is said to have lived five hundred and two years after the flood, and to have died in the six hundredth year of his age, leaving behind him five sons; viz. Elam, Ashur, Arphaxad, Lud, and Aram; the second of whom became the founder of the Assyrian kingdom, according to this express declaration of Moses—" Out of that land (Shinaar)

(Shinaar) went forth Ashur, and builded Nineveh and the city Rhoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city."

Elam may probably have been intended by the more moderate Persian historians, when they asserted, that their first king, Caumarras, was a son of Shem: and this idea is strictly consonant to the Mosaic account.

Arphaxad had one considerable advantage above his brethren, in having the patriarchal line continued through him. Many authors derive both the name and nation of the Chaldeans from this person; and Josephus, concurring in the same opinion, assures us, that he was the prince of the Arphaxadeans, at present called Chaldeans. It has been already observed, that he was born in the year of the world 1658, and it appears from the sacred records that he lived to the age of four hundred and thirty-eight years.

As we find no circumstance related in Scripture respecting the other sons, viz. Lud and Aram, we shall dismiss our remarks on his family, and return to that of Noah, whose youngest son, Ham, now demands our attention.

When Noah was acquainted with the indelicacy of his son's conduct, he pronounced a heavy curse, not indeed against the offender himself, but against a branch of his posterity—"Cursed," says the patriarch, "be *Canaan*; a servant of servants shall he be unto his brethren." This curse falling upon a son of Ham rather than upon himself, has occasioned many conjectures among the learned. Some have supposed that Noah, expressed

pressed himself in this manner to avoid cursing Ham, whom God had so recently blessed on his quitting the ark; others are for extending the curse both to Ham and his descendants, whom they therefore consider as the progenitors of the blacks, and a third class imagine, with a greater appearance of truth, that *Moses*, by reciting this prediction, designed to raise and invigorate the spirits of the Israelites, who were appointed to engage and finally vanquish the children of Canaan, previously to their complete possession of the promised land.

Ham, in consequence of his undutiful behaviour on an occasion which should rather have excited his compassion than his ridicule, has been considered by the generality of authors as the first introducer of impiety after the deluge; and the infamous character attached to his name in their writings is perfectly consistent with Sanchoniatho's account of Cronus, who is supposed to have been the same person.

To form an opinion by the number of names mentioned by Moses in the three generations of Ham's line, which exceeds the number of persons descended from both his brothers in the same degree, the most numerous issue of the three sons of Noah must certainly have belonged to the youngest, and the greater division of the earth must consequently have fallen to his share: yet Moses has recorded no particular circumstances relating to any of his first descendants, excepting Canaan and Nimrod.

Canaan, whom, according to Scripture, we may suppose to have been the fourth son of Ham, is believed to have lived and died in the country distinguished

distinguished by his name, where his tomb was formerly shewn in a cave of the mountain of Leopards, at a small distance from Jerusalem. We are equally at a loss to ascertain the time of his birth and the length of his life, neither of these circumstances being mentioned by Moses. Some writers, however, have ventured to affirm, that he was born in the ark, and that, being the fruit of unseasonable incontinence, he was himself a profligate man. That part of Noah's curse, which foretold the humiliation of Canaan, as becoming a servant of servants to his brethren, seems to have been wholly accomplished in him, without extending to the rest of his brethren. With respect to Shem, it was fulfilled in the memorable victories of the Israelites, and the subsequent achievements of the Assyrians and Persians: and with regard to Japhet, we see a completion of the prophecy in the successive conquests of the Canaanites by the Greeks and Romans, in Palestine and Phœnicia, but more especially by the total subjugation of the once haughty and flourishing sons of Carthage.

Canaan seems to have been known to the ancient heathens, as Sanchoniatho gives the name of Chna to the first man who was called a Phœnician. We have no particulars in holy writ concerning his sons; but their descendants will be treated of in that part of our history which contains their transactions with the children of Israel.

Nimrod, the sixth son of Cush, is mentioned in the book of Genesis as a mighty one in the earth, and a mighty hunter before the Lord; and we are there told that "the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinaar." These words seem clearly to imply, that he was a person of uncommon strength and courage.

courage. The term a *mighty hunter* has been variously interpreted; some understanding that he was a great tyrant*; and others accounting him a virtuous prince, who, being naturally of a martial disposition, and ambitious of distinguishing himself by his valour, armed a number of vigorous young men, and, by training them to the toils of the chace, rendered them equal to the task of braving danger with unshaken intrepidity.

B. C. 1998. Nimrod is supposed to have been the first man who obtained the regal dignity after the flood: and the four cities mentioned by Moses constituted an extensive kingdom in those early times, when few kings could boast of more than one. By what means he acquired the sovereignty, we are unable to determine, but it was most probably by the force of arms; in consequence of which we suppose Ashur to have been driven from Shinaar, when he went and founded Nineveh, and other cities in Assyria.

Much time and labour have been exhausted by writers in attempting to trace Nimrod in the annals of profane history. M. Rollin and some others have asserted, that he was the same with Belus, who founded the Babylonish empire, and who was afterwards worshipped as a god. Some have imagined him to be Ninus, the first Assyrian monarch: others suppose him to have been Evechous, the first Chaldean monarch after the deluge; and some of the Jews affirm that he is Amraphel,

* This opinion seems to have resulted from the *name* of Nimrod, which implies *a rebel*; and in consequence of this reproachful appellation, the character before us has been represented as a rebel against God: an insolent oppressor: the first author of the worship of fire: and the first persecutor on the score of religion.

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the king of Shinaar, of whom mention is made by the sacred penman. It is, however, difficult to resolve this controverted question, nor have we any satisfactory knowledge of his immediate successors. Various conjectures have been also formed concerning the time and manner of his death; some pretending he fell by the hand of Esau, whom they make his contemporary; and others affirming that he perished amidst the ruins of Babel, which was overthrown by a violent hurricane. Scripture is, however, silent upon these points; and the ancient traditions, varying from each other, afford at best but an uncertain authority.

It is now requisite that we should return to the *immediate* descendants of Noah, who, after the decease of their parent, thought proper to quit the vicinage of Ararat, and to establish themselves and their families on some other part of the earth. With this design they travelled from the east till they arrived at a plain in the land of Shinaar, which they immediately destined for their future abode. On this spot, which proved sufficiently attractive to terminate their journey, they resolved to erect a city, and a tower whose top might aspire to heaven, for the express purpose of avoiding the dispersion of their families. The building was accordingly begun, bricks being used instead of stone, and slime or bitumen supplying the want of mortar; but God, whose infinite wisdom had decreed the welfare of his creatures by the very circumstance which the builders attempted to elude, compelled them to relinquish their project, by confounding their language, so that one could not understand what another said. The city now took the name of Babel,

Babel, or *confusion*, and the dispersion of mankind immediately ensued.

Prior to this important event, which, according to the Hebrew calculation, happened just before the birth of Peleg, in the year of the flood 101, all mankind spoke the same language and lived together in one body; but it now became indispensably necessary that they should divide themselves according to their respective tongues and families, in order to people the earth.

This dispersion and the subsequent planting of nations were performed in the most orderly manner; for we are informed with regard to the sons of Japhet, that, "By these were the isles of the Gentiles divided in their lands; every one after their families in their nations." The account given of the sons of Ham ends in a similar manner, "these are the sons of Ham, after their families, after their tongues, in their countries, in their nations:" and that of the sons of Shem terminates thus:—"These are the sons of Shem, after their families, after their tongues, in their lands, after their nations." All of which texts serve to corroborate and justify our assertion. Notwithstanding some writers have imagined that the first plantations were made without any method or regularity, every colony being settled by chance, and each individual seizing on his portion as chance or caprice directed.

Allowing Shem to have spent the remainder of his life, after the confusion of tongues, in Shinaar*, we may endeavour to follow his descendants

* It would be extremely difficult to ascertain with precision what were the ancient limits of the land of Shinaar. We are told that the tower and city of Babel were erected on

scendants in their migration. There were seven chiefs of his line concerned in the dispersion, viz. his five sons already mentioned, Salah the son of Arphaxad, and Eber the son of Salah, who seem to have settled from Media westward to the sea-coast of Aram or Syria.

Elam fixed his habitation in the country of Elam*, lying to the south-east of Shinaar. Ashur's territory, first distinguished by his own name, and known to the Greeks by the name of Assyria, we find lying contiguous to Elam's, on the west or north-west. Arphaxad seems to have settled in Chaldea, where his descendants continued till the time of Abraham; yet some authors have assigned him a place in Arrapachitis, a province of Assyria; and others, who confound him with Cainan, pronounce him founder of the Chinese

on a plain within that province, and that the sacred vessels were carried from Jerusalem by Nebuchadnezzar to the house of his God in Shinaar; by which we understand the temple of Belus in Babylon. Three other cities are also mentioned in Scripture as being situated in this land, viz. Erech, Accad, and Calneh; but as they appear to have stood at no considerable distance from each other, they do not enable us to determine on the extent of the country. It may, however, be presumed that Shinaar took in more to the north than to the south of Babel, and that it lay, for the most part, though not wholly, between the Euphrates and the Tigris. Several traces of the name Shinaar are discovered in the writings of various authors, both ancient and modern; and the part of Mesopotamia chosen by the astronomers, in the time of Kalisa al Mamun, for measuring the degree of a great circle, was the desert of Senjar, which we suppose to have constituted a part of the ancient plain of Shinaar.

* Susiana or Khuzestan seems to have been part of this country in the time of the prophet Daniel; and prior to the captivity the Jews never designated Persia by any other name.

Chinese monarchy. Salah *, the son of Arphaxad, might probably have settled in Chaldea, where we suppose there was sufficient room for his posterity till the time of Abraham; and for a similar reason we imagine the abode of Eber to have been in the same country. With respect to Lud, we are totally unable to ascertain the seat of his habitation: he is indeed fixed by Josephus in Lydia; but it appears needless that he should have wandered so far from his friends; and the ancient † name of the Lydians is a strong objection against this opinion. Aram, the youngest son of Shem, obtained the countries of Mesopotamia and Syria, which, exclusive of Phœnicia and Palestine, comprehended all the territory westward of Assyria as far as the Mediterranean: and Aram's name is accordingly given in scripture both to the whole of these countries and their several regions.

Within or near the land of Aram the four sons of Aram may be supposed to have planted their respective families. It is generally believed

name. Stephanus mentions it as a part of Assyria; but Pliny and Josephus make it part of Persia, whose inhabitants are said by the latter writer to have descended from the Elamites.

* Salah has been supposed by some to have settled in Susiana in Persia, because they find a town in that part of the world which formerly bore the name of Salah. This, however, is but a weak authority for their belief, as Morocco, Spain, Phrygia, Armenia, and Hyrcania, might respectively claim this patriarch for their founder by the same means, each of these countries having had a town of the same name.

† It was universally acknowledged by the ancients, that the Lydians were first called Mæones, and Lydians from Lydus the son of Atys.

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that Uz, the eldest, founded the city of Damascus, and gave his name to the circumjacent country. Hul is stationed by Bochart * in Cholobetene, a part of the Greater Armenia: Gether † may be allowed a seat near the river Centrites, between Armenia and the Carduchi; and Mash or Meshech is said to have fixed in Armenia, near the mountain Masius ‡, which is commonly supposed to be the same with Ararat.

Ham is supposed to have quitted Shinaar on the ill success of the popular undertaking, and to have obtained the sovereignty in Phœnicia; this opinion at least is consistent with the idea of Ham and Cronus being the same person: but according to those who imagine him the same with Menes, he must have reigned in Egypt, which is indeed frequently mentioned in Scripture by the name of the land of Ham: but as we have no positive authority to decide the point, we shall proceed to the consideration of his descendants.

Cush, his eldest son, is mentioned by the ancients as the father of the Ethiopians, who in the time of Josephus were generally distinguished by the name of Cusheans. Yet, from various passages of holy writ, we are rather inclined to sup-

* Bochart grounds his opinion of this settlement upon the circumstance of finding several places in Cholobetene, whose names begin with Chol or Col.

† Gether was said by Josephus to have reigned among the Bactrians; but Bactria was certainly out of Shem's lot, and was likewise at too great a distance to be considered as one of the first plantations.

‡ Josephus distinguishes the people in the neighbourhood of this mountain by the name of Masiei, and derives the Maseneans, near the mouth of the Tigris, from them: but the latter notion is clearly refuted by Bochart.

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pose that he seated himself in the south-eastern part of Babylonia, and in the adjoining part of Susiana, still called Khuzestân, of the land of Chuz; from whence his descendants in the succeeding ages, migrated into Arabia*; though it is now extremely difficult to fix the quarters of any of them with precision.

With respect to the nations descended from Mizraim, the second son of Ham, we briefly observe, that the Ludim are supposed to be the people above Egypt, at present known by the name of Abyssins: the Lehabim are judged to be the Libyans of Cyrenaica: the Naphtuhim are said to have settled in Marmarica: the Pathrusim are evidently inhabitants of Pathros or Thebais: the Casluhim are believed to have settled in that part of Lower Egypt which Ptolemy and some others have called Casiotis: the Philistim originally settled in Egypt, and afterwards removed into Canaan: and the Caphtorim are regarded by all the fathers as the Cappadocians.

The settlement of Phut, who stands in the place of Ham's third son, has afforded a subject of controversy to the learned, several of whom imagine that Africa was divided between him and his brother Mizraim: but as some passages of sacred history seem to militate against this opinion,

* It appears from Scripture that a part of Arabia near the Red Sea was distinguished by the name of Cush: Cushan and Midian are mentioned as neighbouring people dwelling in tents: and the Arabs are expressly said to border on the Cushites; who, therefore, could not have been the Ethiopians. Cush, according to the traditions of the Arabs and Persians, was king of the territory of Babel, and resided in Erâk: and Dr. Hyde supposes that Cush reigned in Babylonia, and that his posterity migrated into Arabia.

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we shall not presume to determine upon so great an uncertainty.

Of Canaan and the plantations of his descendants we can speak with a tolerable degree of confidence; but deem it most advisable to defer their history till we come to treat of Phœnicia in the land of Canaan.

All we can collect from Scripture relative to Japhet is, that he retired with his family from Shinaar, and fixed his habitation to the north of the countries occupied by the children of Shem.

Gomer, his eldest son, is mentioned by Josephus as the father of the Gomerites, or Gauls of Asia Minor, who inhabited a part of Phrygia: Magog, in all probability, settled on an isthmus between the Euxine and Caspian seas: Madia is generally supposed to have planted Media: Javan probably took up his abode near Ionia, in the south-west part of the Lesser Asia: Tubal and Meshech are supposed to have resided near their brother Magog: and Tiras is universally believed to have led his colony into Thrace.

Having thus given a concise account of the nations concerned in the first dispersion of mankind, we shall now take a retrospective view of some particulars which have been hitherto omitted, in order to preserve the thread of our narration entire.

The history of the antediluvians, particularly with regard to their religion, policy, arts and sciences, would certainly be considered as a subject of great value, were it possible to expatiate upon these points with a strict regard to truth; but as the sacred volume affords but little whereon we might ground our assertions, and the page of profane history is clouded with fable, we must

candidly acknowledge that our remarks are founded chiefly upon *conjecture*.

With respect to the religious rites adopted by the primeval race of men, we can only venture to affirm, that they offered sacrifices, both of animals and of the fruits of the earth; yet some writers have attempted to prove that all the patriarchs, from Adam, had certain times and places set apart for the celebration of divine worship *, and devoted a portion of their property to the maintenance of the priests.

Their politics and civil constitutions are hidden in impenetrable darkness, and consequently afford no foundation even for conjecture. It is however probable that the patriarchal form of government was set aside by tyranny and oppression, and that this change took place much sooner among the descendants of Cain than those of Seth. We also imagine that their communities were but few, and consisted of vast numbers of people, previously to the union of the families of Seth and Cain; and that all mankind, subsequent to that imprudent junction, constituted but one great nation, divided into several disorderly associations, and living in a state of anarchy, which indisputably tended to contaminate the thoughtless race with an universal depravity of manners.

Even with regard to their arts and sciences but little can be said; as they appear rather to have devoted their time to luxury and dissipation than to useful discoveries or mental improvement. The last generation of Cain's line found out the

* The sabbath was certainly instituted immediately after the creation, nor is it likely that its observance was ever wholly discontinued.

art of working metal; and music seems to have been invented about the same time. Some have supposed that the science of astronomy was cultivated by the antediluvians; but this opinion has no solid foundation: and the erroneous opinions of those who have attributed various books to the patriarchs Adam, Seth, and Enos, are too absurd to merit a serious refutation.

The antediluvian world is commonly supposed to have been exceedingly different from that which we now inhabit, and to have been stocked with a greater number of inhabitants than the present earth is capable of containing: and indeed this idea seems tolerably well founded, when we consider the surprising length of men's lives previous to the deluge, and the numerous generations that were then contemporary.

Various causes have been assigned by different authors for this longevity: some imputing it to the sobriety of the antediluvians, and the extreme simplicity of their diet; others supposing that it resulted from the peculiar excellence of the plants, herbs, and fruits, that were *first* appointed for the subsistence of the human race; and others asserting that it was the natural consequence of a strong and vigorous constitution.

Each of these opinions may be considered as *partaking* of the truth, though in reality they will not bear the test of *strict examination*; for, if we readily admit the idea that *some*, or even *many*, of the antediluvians were remarkable on account of their *temperance* and *simplicity*, we must of *necessity* acknowledge, that the *majority* of them were strangers to these virtues, at a time when they are said to have been *eating and drinking*, marrying and

and giving in marriage, till the flood came and swallowed them up.

With respect to the wholesome or nutritious virtues of the vegetable world, it may be justly supposed that they were less degenerated in those days than in the present; yet it must at the same time be remembered that *sin* had entered into the world: God had inflicted a *curse* upon the *ground* for man's sake; and agricultural labour was even *then* as requisite as it is *now*. We are not therefore to imagine that the natural world exhibited that brilliancy of beauty, that abundant fertility, and that unspotted purity, at the time to which we advert, which literally glowed upon the *whole*, and pervaded *each constituent part*, when first created. When *man*, the image of his Creator, roved, unconscious of sin or shame, amidst the matchless delights of Eden; rejoiced in the friendship of his God; and viewed with guileless rapture the subjugated tribes of inferior animals; *then* indeed we may naturally suppose that every pendent fruit, which decorated the verdant branches, or swept the embroidered ground, was indeed replete with flavour and nutrition; that every blade of grass possessed inherent virtues; and that *every* plant of the earth was, in the language of its Creator, *very good*. But no sooner had Adam transgressed the divine command, and forfeited his own innocence, than creation began to languish beneath the influence of the curse; and *many* of the plants and herbs became *useless*, while others were rendered disgusting and *poisonous*. Consequently the longevity of the antediluvians cannot be *justly* attributed to the second given cause.

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As to the opinion that the long lives of those men were but natural consequences of the peculiar strength of their stamina, or first principles of their bodily constitutions, we are willing to receive it as a *concurrent* though not an *adequate* cause: for Shem, who received his birth before the deluge, and possessed all the virtues of the antediluvian constitution, fell short of the age of his forefathers by three hundred years, because the greatest part of his life was passed after his egression from the ark.

From these considerations, therefore, we are inclined to impute this longevity rather to the salubrious constitution of the *antediluvian air* than to any other cause; and, upon the supposition that this air became contaminated and unwholsome after the flood, it will appear consistent that the pristine crasis of the human body should have been gradually broken; and that the life of man should consequently have been shortened, in successive ages, to the present common standard.

Whether men were permitted to regale on the flesh of animals before the flood, is a question that has been long and frequently controverted. Those who imagine it was unlawful before that period, found their opinion upon God's assigning *vegetables* for food to *man* and beasts at the creation; and upon the express permission which Noah received to eat flesh after the deluge: and those who entertain a contrary opinion, imagine that animal food was included in the general grant of dominion given to Adam, over *the fish of the sea, the fowl of the air, and every living thing that moved upon the earth*; and indeed this supposition receives a great degree of strength from the facts, that beasts were divided into *clean* and *unclean* before

fore the flood; and that animals were sacrificed to the Deity *.

With regard to commerce, it was, in all probability, carried on with greater facility before the deluge than afterwards; as there was but one language in the world. Yet it is evident they had no idea of navigation, and of extending their trade to remote parts, by the assistance of any kind of vessels; or otherwise *some* families might certainly have escaped the flood besides that of the patriarch Noah. Indeed it is sufficiently obvious that commerce, however it might be conducted, was not as necessary at that time as it has been since; not only because the wants of men have been greatly increased, in proportion to the injury which the earth and its various productions received from the overwhelming flood that was brought upon it; but also because they resided together in great numbers, and could easily obtain every article they desired, by bartering with their nearest neighbours.

We now come to consider a few particulars relative to the *postdiluvians*, which must of necessity occupy the remainder of our chapter, as we shall hasten to present our readers with the more regular history of *particular* nations and *authenticated* customs.

It has already been observed, that the first form of government was patriarchal; and indeed when we contemplate the honour that is due from a child to a parent, and the natural propensity which children have to apply to a father's authority for

* It is but reasonable to suppose, that under the first patriarchs, as well as in the days of the Jewish lawgiver, such fruits and animals would be offered to God as were fit for sustenance, rather than those which were of no use to man.

the decision of their disputes, and the termination of their little dissensions, it is sufficiently obvious that the descendants of the patriarchs would voluntarily submit, when grown up, to the government and authority of their father, rather than to any other person. Such a government was more a protection than a restraint; and it was certainly impossible to fix the liberties, peace, and fortunes of a family in greater security than while they continued in the hands of a tender and affectionate parent.

Thus, fathers of families, by an almost insensible change, might become political monarchs; and either by leaving worthy heirs, or naming their successors, might lay the foundations of hereditary or elective kingdoms, under various manners and constitutions, as chance, necessity, and design, happened to coincide.

Considering Noah therefore as the common parent of the new world during his life, we may suppose that his posterity regarded him as their supreme governor, and that his sons, Shem, Ham, and Japhet, were chief rulers of their respective branches in particular, as their sons again were heads or governors of their particular families under their fathers. Thus, for instance, we presume, that each son of Shem not only terminated all disputes among the members of his own family, but also gave them such laws as he imagined would prove most conducive to their happiness; yet his authority extended no further: as, in case of any dispute between the three chief families, an appeal must have been made to Noah, as the only common and acknowledged umpire.

This unity of government was however dissolved

solved at the death of Noah, and mankind were consequently divided into three grand parties, which, having lost their common ruler, regarded themselves as independent of each other, and acknowledged one supreme governor to lead each separate party. Upon the decease of these chiefs, their descendants were again divided in their political state; and thus, by degrees, they became ranged under several independent rulers; which seems to have been the state of the world for a considerable time after the confusion of tongues, and the consequent dispersion.

But when the increasing families began to extend their plantations, and to build towns or villages, it became indispensably necessary that the government of each society should be vested in one person, who might reunite the chiefs under the same authority, and execute such laws as were best adapted to the peace and prosperity of the community. The recollection of the patriarchal government, and the happy effects which resulted from it, were sufficiently impressed on the minds of the people to induce them to elect a single ruler, who was accounted worthy of dominion for his paternal care and tenderness, rather than to trust their welfare in the hands of several individuals, who might be influenced by party prejudice, or distracted by a diversity of counsel and opinions.

In this beginning of political societies almost every town was governed by its respective sovereign, who being more attentive to the welfare of his subjects than the aggrandisement of his own name, restrained his ambition within the precincts of his own dominions, without attempting to invade or annoy his neighbours. Sometimes,

times, however, the jealousy of a more powerful prince, a martial inclination, or some inevitable dispute, led these monarchs to the field of battle, from whence they seldom returned till one party was completely vanquished, and his possessions were added to those of the conqueror, who, elated with victory and thirsting for future glory, led forth his combatants to other enterprises, and by uniting several territories, formed a kingdom of greater or smaller extent in proportion to his ambition, ability, and success.

These first conquerors regulated their mode of behaviour in those times according to their different interests and dispositions. Some of them, regarding the objects of their conquest as creatures unworthy the smallest comforts of nature, plundered them of all their possessions, and condemned them to languish out the remainder of their days in wretchedness, labour, and disgrace; an oppression which first introduced the distinction between freemen and slaves. Others deemed it more advisable to remove the vanquished people, with their families, to some new countries, where they might form an establishment, and become useful to the victor by cultivating such portions of land as were assigned them. Others with a greater degree of moderation suffered the conquered to purchase their emancipation from slavery, and allowed them the free enjoyment of their ancient customs and privileges, on condition of their paying an annual tribute. But the wisest and most politic of those men, who carried war into foreign countries, conciliated the esteem of the vanquished by treating them as *subjects* instead of *slaves*, and granting them a full participation of those comforts that were lodged in the hands of the

the conquerors. By this method the fire of animosity was soon extinguished, every prejudice was gradually obviated, and the interests of the contending parties were finally united.

Upon the supposition that Ham is designated by the Cronus of the Phœnician history, it will appear that ambition began to make some disturbance in the earth even during the life of Noah, who was expelled from his settlement by an ungrateful son. But the first act of usurpation recorded in the sacred volume is that of Nimrod, who plundered Ashur of his possessions, and compelled him to remove from Shinaar into Assyria. This revolution, however, which is supposed to have happened about thirty years after the dispersion, extended no further than to some of the new planted nations. In those settlements, which lay at a greater distance, it is probable that a simplicity of manners prevailed during several ages, and that wars did not arise among them till the increasing colonies began to press upon each other, and to experience that inconvenience which results from a confined situation.

It is but reasonable to suppose that Noah and his family were acquainted with some of the arts and inventions of the antediluvians; and it is extremely probable that they explained such particulars to their descendants as were most useful in common life; but it seems unlikely that any of the finer arts or more speculative sciences should have been improved in any degree till a considerable time after the dispersion; as we must readily allow that numerous inventions were swept from the face of the earth by the destroying deluge, and that a great length of time must of necessity have

have been required to restore these arts, and to polish the manners of those persons, who, on their first settling in a new country, found sufficient employment in cultivating the land for their subsistence, and in erecting habitations for the convenience of their families, without designing any farther improvements. They were also frequently obliged to wander from one place to another in quest of a more convenient residence, and therefore it is sufficiently obvious that a considerable time must have elapsed previously to the erection of towns and cities, and the subsequent settlement of provinces and kingdoms.

Commerce, though rendered extremely difficult by the confusion of tongues, was nevertheless carried on with vigour after the dispersion; as the necessities of men were greatly increased by their separation; and those who settled in new countries, finding the want of many conveniences which they had left behind, and at the same time discovering many valuable productions in their own settlement, were induced to visit the parts in which they had formerly resided, for the purpose of exchanging their newly discovered commodities for such articles as they stood in need of. By this means the first foundation seems to have been laid for foreign trade, which soon diffused itself in such a manner as to supersede the greatest obstacles, and finally to suggest the idea of navigation. Thus the faithless and tempestuous ocean was rendered subservient to the interests and accommodation of distant nations.

It may perhaps be expected that we shall now enter into the controverted subjects of what language was generally spoken before the building

of Babel; in what manner the memorable confusion of tongues was effected; and how many different languages were then formed. But as we are much more solicitous to *enrich* our volumes with authentic and agreeable narration, than to *swell* them with dry and useless controversies, we shall merely observe, that in all probability the Hebrew tongue was that which God first gave to his creatures, or at least we may venture to affirm, that if the Hebrews cannot substantiate its claim, the primitive language was entirely lost at Babel. With respect to the *manner* in which the memorable confusion was effected, there is no doubt but it it was the immediate act of God, who is solemnly described by Moses as coming down to view the builders, and to accomplish his great design; and as to the *number* of languages then formed, we confess ourselves unable to resolve the question, and deem it of too little importance to occupy either our time or attention. All we know from good authority is, that the Hebrew, Syriac, and Egyptian languages were formed as early as the time of Jacob: and it seems probable that the languages of the chief families were fundamentally different from each other, though the dialects within each branch had a mutual affinity. A variation which seems well adapted to bring about the designs of the Almighty, relative to the division of mankind into societies, commonwealths, and kingdoms.

CHAP.

CHAP. III.

The History of Egypt, to the Time of Alexander the Great.

EGYPT is situated between the forty-eighth and fifty-third degrees of longitude, and the twenty-fourth and thirty-third degrees of north latitude: its length, from north to south, is near six hundred miles; and the breadth of its coast on the Mediterranean, from east to west, is about three hundred miles; but it grows much narrower above the division of the Nile, so that in some places the mountainous chains which rise on each side of that river leave a plain between them of so small an extent as may be crossed with facility in less than one day. The boundaries of the country are, the kingdom of Sennar and the cataracts of the Nile on the south; the Mediterranean sea on the north; the Red sea and the isthmus of Suez on the west; and a region of Lybia, called Marmarica, on the west.

To give a clear idea of ancient Egypt it will be necessary to divide it into three principal parts, distinguished by the appellations of the Upper Egypt, or Thebais; the Middle Egypt, or Heptanomis; and the Lower Egypt, which includes the Delta.

Thebais, so named by the Greeks after its principal city Thebes, is the most southern part of Egypt, next to Ethiopia, and is almost equal in extent to all the rest, including the tracts of

country on each side the Nile down to the Heptanomis.

Among the numerous famous cities that formerly embellished this part of Egypt, we must enumerate, on the western side of the river, Lycopolis, or the city of the Wolves; Hypsele, now called Aboutig; Aphroditopolis, or the city of Venus; Ptolemais; Abydus, celebrated for the magnificent palace of Memnon; Little Diospolis, or the city of Jupiter; Tentyra; Latopolis; Great Apollinopolis and Elephantine: and on the opposite side stood Antæopolis, Passalus, Panopolis, Chenoboscia, Cæne or Neapolis, Apollinopolis or the village of Apollo, and the celebrated Thebes, which might indisputably vie with the most illustrious cities in the universe, whether considered with respect to its extent, wealth, or population. Previously to its destruction by Cambyses, its extent is said to have been no less than fifty-two miles and a half: so great was its wealth, that, after it had been plundered by the Persians, three hundred talents of gold, and two thousand three hundred of silver, were found among the remains of the pillage; and its population has been described with peculiar animation by Homer, who informs us, that from each of its hundred gates issued two hundred warriors with their horses and chariots. Some authors have, indeed, supposed that by the gates here spoken of are to be understood either the temples of the city, or the palaces of certain powerful princes, but as this supposition is avowedly founded upon the assertions of modern travellers respecting the *ruins* of Thebes, we beg leave to remind our readers that Mr. Browne found sufficient vestiges in 1792, to establish a contrary belief.

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"From * the roof of the great temple at Aksor," says he, "may be seen an insulated mass, toward the south, which has apparently been a gate; and some other imperfect remains may be discovered with a telescope, in the directions west and north, under the same circumstances; so that from the situation of these ruins, precisely opposed to each other at the three cardinal points, it seems extremely probable that they were three of the gates belonging to the ancient city."

Among the august remains of this justly celebrated city have been discovered some temples and palaces, which have triumphed over the corroding influence of time, and still exhibit to the amazed spectator a profusion of majestic columns, exquisite statues, and brilliant paintings. Indeed we cannot give a livelier idea either of these objects themselves, or the strong effects of their appearance upon a contemplative mind, than by repeating the following words of M. Sonnini, who visited the spot in the summer of 1778: "It would be impossible," says this traveller, "to describe the sensations I experienced at the sight of objects so truly grand and majestic. It was not simply admiration, but an exstacy which suspended the use of my faculties: I remained a long time motionless with rapture, and was more than once inclined to prostrate myself in veneration before monuments the erection of which seemed to surpass the genius and the powers of man. He then proceeds to describe the enchanting scene in the following manner: "Colossal, and other gigantic statues, obelisks, avenues formed by rows of sphinxes which are still visible, though shame-

* Vide Mavor's Voyages and Travels, vol. xxiii. p. 57.

fully

fully mutilated, porticoes of a prodigious elevation, immense colonnades, the pillars of which are some twenty and some thirty feet in circumference; paintings which still retain an incomparable brilliancy; granite and marble lavished in the structures; stones of astonishing dimensions forming the magnificent roofs; and thousands of prostrate columns which literally strew the ground, combine to strike the beholder with equal admiration and amazement *."

At a place called Biban-el-Meluke, are to be seen the sepulchres of the ancient kings, all of which are hewn in free-stone rock, and apparently formed upon one general plan, though differing in the formation of the respective parts. The entrance is by a long passage which opens into a chamber, and from thence branches out in two directions, the one leading to the grand apartmen, with a sarcophagus of red granite in the midst, and the other leading to various painted cells that are embellished with a variety of figures and hieroglyphics.

Heptanomis, or the Middle Egypt, so called on account of the seven nomes or prefectures into which it was divided, comprehended all the country on both sides the Nile, from Thebais to the point of the Delta, where the river divides into those branches by which it enters the sea; and this part of Egypt was formerly celebrated for the number and magnificence of its cities, of which the most remarkable were Memphis †,

* Vide Mavor's Voyages and Travels, vol. xxiv. p. 89.

† Memphis, supposed to have been founded by Menes the first Egyptian monarch, was for several ages the metropolis of the whole kingdom. It contained many beautiful temples, the most splendid of which is said to have been that of the god Apis, who, under the form of an ox, received the devotions of the blinded inhabitants.

Acan-

Acanthus *, Heracleopolis †, Arsinoe ‡, and Antinoopolis §.

This part of Egypt being almost universally celebrated for its numerous curiosities, it would certainly be deemed unpardonable if we should attempt to pass them over in silence: yet, as we are anxious to avoid prolixity, we shall content ourselves with giving a concise description of the *most interesting* objects, viz. the obelisks, the pyramids, the labyrinth, the lake of Moeris, and the Nile.

Rollin has justly observed, that "Egypt seemed to place its chief glory in raising monuments for posterity;" and that the Romans, despairing to equal the Egyptian architects, thought it a sufficent honour to borrow from that people the most splendid ornaments of their capital.

Sesostris erected in the city of Heliopolis two obelisks, each of which was one hundred and twenty cubits high. When Augustus Cæsar had reduced Egypt to a Roman province, he caused these obelisks to be transported to the imperial city; but thinking it impracticable to move a third, which is said to have afforded employment

* This city probably received its name from a fine grove of Thebaic acantha which it contained. Here was also a spacious temple dedicated to Osiris.

† Heracleopolis, or the city of Hercules, was situate in an island called by Strabo the Great Island, where the ichneumon was ranked among the Egyptian gods.

‡ The inhabitants of Arsinoe bred some tame crocodiles in the neighbouring lakes, and honoured them as objects of adoration, on which account the city was sometimes called the "City of Crocodiles."

§ Antinoopolis is said to have been built by the emperor Adrian in honour of his favourite Antinous.

to

to twenty thousand men in the reign of Ramises, he suffered it to remain without molestation. Constantius, however, effected what Augustus durst not undertake, and actually ordered this stupendous monument to be carried to Rome.

These obelisks formerly abounded in every part of Egypt: their shape was that of a quadrangular taper spire, terminating in a point to serve as an ornament to some open square; their position was perpendicular, and their decorations consisted of such inscriptions and hieroglyphics as were commonly used by the Egyptians for the purpose of disguising the mysteries of their religion.

The pyramids, which have been deservedly classed by the ancients among the wonders of the world, never fail to excite the curiosity of those persons who wish to contemplate the artificial rarities of Egypt, and we shall therefore speak of those stupendous structures in the most copious and satisfactory manner that the limits of our design will allow.

There are several of these monuments in different parts of Egypt, but those which have been chiefly noticed by travellers are situated on the western side of the Nile, in the vicinage of Jizah, which seems to have succeeded the ancient Memphis. The number of these pyramids is about twenty, but as most of them are stationed at unequal distances in the Lybian desert, we have only received a satisfactory account of those which stand pretty near each other, and are the *most* remarkable, though some of the others are of a very considerable size, and have really been neglected without cause.

The

The first and most beautiful of these pyramids is erected upon an advantageous and rocky eminence, that rises from the sandy deserts of Lybia, about a quarter of a mile from the plains of Egypt. The north side of the structure, being measured by a radius of ten feet in length, taking two several sections, was found by Mr. Greaves to be 693 English feet. The other sides were examined by a line for want of an even level, and a convenient distance to place the instruments. The altitude, if measured by its perpendicular, is 481 feet; but if it be taken as the pyramid ascends inclining, then it is equal, in respect of the lines subtending the several angles, to the latitude of the basis: by which it appears that the height of the *largest* pyramid, though greatly exaggerated by the ancients, is in reality short of the height of St. Paul's cathedral in London. If we picture to ourselves four equilateral triangles on the sides of the square basis, mutually inclining till they terminate in a point (for such is the appearance of the top to those who stand below) we shall obtain an accurate idea of the true figure and dimensions of this pyramid, the area of whose basis contains 480,249 square feet, or something more than eleven English acres of ground, a proportion sufficiently monstrous to stagger our belief, if the fact were not established beyond dispute.

The ascent to the summit of the pyramid is contrived by a succession of steps, which running about the building in a level, made a narrow walk, when the stones were entire on every side. These steps are made of massy polished stones. The lowermost is about four feet deep, and three broad, but they diminish in size towards the top, and they end not in a point as mathematical pyramids

ramids do, but in a little flat or square consisting of nine stones, besides two which have fallen from the corners. This pyramid has been so materially injured by the effects of the weather that it cannot be ascended with facility, except on the south side or at the north-east angle.

The entrance into this wonderful monument of human industry is by a narrow passage, which opens on the sixteenth step, in the midst of the north side. It goes declining with an angle of twenty-six degrees, and is in breadth exactly $3\frac{4}{63}$ English feet, and in length ninety-two feet six inches. At the end of this passage there is another, similar in appearance but a little rising, where the lowermost stone of the roof forms a sharp ridge, beneath which there is sometimes so small a space that a man must prostrate himself on the ground in order to pass through. This difficulty, however, is chiefly owing to the sand which is blown in by the wind, as the passage, when cleared, is of the same dimensions with the entrance.

Beyond this is a steep straight massy stone, by which the curious traveller may ascend to the lower end of the first gallery. This has been described as five feet broad, five feet high, and 110 feet long; the pavement, consisting of white polished marble, rises with a gentle acclivity; and the sides and roof are constructed of unpolished stone, less compact than that of the pavement.

At the end of this gallery are two passages, one low and horizontal, and the other high and rising. At the commencement of the lower passage, on the right-hand, is a circular well, lined with white marble, and measuring somewhat more than three feet diameter. Pliny asserted that this well was eighty cubits deep, but it

it is now almost filled with rubbish, and does not possess a depth of more than twenty feet.

About fifteen feet distant from this well is another passage of exquisite workmanship, which runs in a level 110 feet, and then terminates in an arched vault or chamber, standing due east and west, half full of rubbish, and of a sepulchral smell. The length of this room is nearly twenty feet, its breadth about seventeen, and its height rather less than fifteen; the walls are plastered over with lime, and the roof is covered with large smooth stones which are placed in a shelving position, and meet above in an angle.

The second gallery, divided from the first by the wall in which is the entrance to the last-mentioned passage, is by no means inferior either in curiosity of art or richness of materials to the most splendid buildings; it rises with an angle of twenty-six degrees, and is 154 feet in length from the well beneath, but if measured on the pavement it is something less, on account of a vacuity of about fifteen feet. The height of it is twenty-six feet, and the breadth $\frac{61}{70}$ feet, of which one half is to be allowed for the way in the midst, there being a stone bench of one foot and $\frac{717}{1000}$ in breadth, and as much in depth, on each side of the wall. The stone of which this gallery is constructed is white marble very evenly cut in large tables and finely polished.

Beyond this admirable gallery is a square hole, which leads into two closets or small anti-chambers lined with a rich and speckled kind of Thebaic marble. The first of these is almost equal to the second, and of an oblong figure, one side containing seven feet, and the other three feet six inches; the height is about ten feet, and the floor is perfectly level.

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The inner anti-chamber is separated from the former by a stone of red speckled marble that hangs in two mortices about two feet lower than the roof, and three feet above the pavement. This second closet leads to another square passage, formed entirely of Thebaic marble, and opening to a sumptuous and well-proportioned room, situated in the centre of the pyramids, equi-distant from all the sides, and almost in the midst between the basis and the top. The floor, the sides, and the roof, consist exclusively of fine marble. The stones which cover this room are of a surprising length, and actually resemble a number of large beams designed to sustain the enormous weight of the pyramid above. The length of the chamber on the south side, where the first and second row of stones meet, is $34\frac{3}{80}$ English feet; the breadth of the west side, measured in the same manner, is $17\frac{1}{60}$; and the height is about 19 feet 6 inches.

This magnificent chamber contains the monument of Cheops, or Chemmis, whose body however was not deposited in this place. It consists of one piece of fine speckled marble cut smooth and plain, without any sculpture or inscription; its figure is that of an altar, or of two cubes finely set together; its position is exactly in the meridian, and almost at an equal distance from all sides of the room, except the east, from which it is twice as remote as any of the rest. A hollow space is observable beneath it; and a large stone has been removed from the pavement at the angle next adjoining it. In the south and north sides of the chamber are two inlets, evenly cut in the walls opposite to each other, which seem to have been designed for the reception of lamps.

This is all that is worthy of notice in the first pyramid, except a curious echo, which Plutarch has

has noticed as answering four or five times, and which M. Lucas asserts will repeat *ten* or *twelve* times distinctly. We are, however, at no loss to account for this effect when we contemplate the narrow entrance, the long galleries which lie in one continued line, and the termination of those passages in the centre of the pyramid.

The second pyramid, situated at a small distance from the former, has been but imperfectly described either by ancient or modern writers. Herodotus merely asserts, that its magnitude falls short of the other, though its altitude is equal, and that it contains no subterraneous chambers. Diodorus informs us, that its architecture resembles the former, but that the dimensions are less by one hundred Grecian feet; and Pliny makes the difference to be still greater by forty-six feet: yet Strabo has ventured to affirm that both these pyramids are equal; and Mr. Greaves, on the credit of a person who measured the second with a line, assures us that the bases of both are alike, and that the height is not inferior to that of the first. This structure has no entrance; the stones of which it is built are much smaller than those of the first; the sides, instead of rising by degrees, are smooth and equal; and the whole fabric, except on the south side, is quite entire.

At a convenient distance from the north and west sides of this pyramid are two very stately pieces of architecture, cut out of the rock in a perpendicular direction, and squared by a chisel for the accommodation, as it is supposed, of the Egyptian priests. They are about 30 feet in depth, and 1400 in length: the entrance is by a square opening hewn out of the rock. The interior exhibits a square chamber, and a passage opens to some other apartments which are dark

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and filled with rubbish. The north part of the exterior is inscribed with sacred Egyptian characters, and the structures themselves running parallel to the sides of the pyramid, and meeting in a right angle, make a very agreeable prospect.

The third pyramid, erected on an advantageous acclivity, at the distance of a furlong from the second, is mentioned by Herodotus as measuring 300 feet on every side, and as being built to the middle of Ethiopic marble. Diodorus, who gives the same dimensions of the basis, asserts, that the walls were raised fifteen stories with black stone like Thebaic marble; and that this piece of work, on which the name of Mycerinus, the founder, was engraved far exceeds the other pyramids in respect of its architecture and the richness of its materials: Pliny's remarks are nearly similar, except with regard to the distance between the angles; and Belon tells us, that it is but a third part larger than that of C. Cæstius at Rome; and that it consists of basaltes, which is harder and more durable than iron itself. These persons, however, have been greatly mistaken respecting the substance and colour of the pyramid, which is in reality built of a clear white stone, somewhat brighter than that in the other two. And Belon's assertion with regard to its dimensions is really an unpardonable oversight of 200 feet in little more than 300, which, exclusive of the authority of the ancients, Mr. Greaves imagines the side of this pyramid to be, and the altitude to have much the same proportion. The name of Mycerinus is now obliterated by the corroding tooth of time.

Few questions have been disputed with greater warmth than that which relates to the builders of these stupendous monuments. Josephus imagined they were erected by the Israelites during their hard

hard captivity under the Pharaohs; but this opinion seems fully refuted by the language of scripture, which informs us that the slavish employment of Israel was the making of *bricks*, whereas all these pyramids are constructed of stone. Others suppose that they were erected (in consequence of Joseph's solemn prediction) for granaries to lay up corn during the seven plentiful years; but this idea is altogether groundless, since the *figure* of a pyramid is the *least capacious* of any regular mathematical body, and the small dimensions of the rooms within utterly overthrow such a conjecture.

Herodotus affirms that the greatest of the three most remarkable pyramids was erected by Cheops; that the second was built by Cephron, brother and successor to the former prince; and that the third was the work of Mycerinus, the son of Cheops. The Arab writers, however, mention other founders of these three pyramids: and indeed there is so little agreement upon the subject, either among the natives or historians, that we, like Pliny, are induced to notice this uncertainty as a just reward of the vanity of the true founders.

Since we are unable to determine who were the builders of these pyramids, we should certainly mispend our time by attempting to fix the period of their erection. We can, however, venture to assert, that their *least* antiquity must be near three thousand years, since Herodotus, who lived above two thousand two hundred years ago, found but little satisfaction in his enquiries after them; and Diodorus, who lived before the birth of Christ, supposes the great pyramid to have been built one thousand years before his time.

With respect to the end for which these mo-

numents were erected, it is generally supposed that they were designed for sepulchres and monuments of the dead. Diodorus informs us that Chemmis and Cephron intended the first and second pyramids for their own sepulchres, though it happened that their design was frustrated: all those near Memphis are, in fact, supposed to have been royal sepulchres, and the tomb *, which may still be seen in the greatest pyramid, fully establishes such an opinion.

Why the Egyptian monarchs should have burdened themselves or their people with such an enormous expence, as must of necessity have been attached to the building these pyramids, is an enquiry of an higher nature, though possibly answered with greater facility than the former.—Aristotle has supposed them the work of tyranny, and Pliny imagines that they were built partly from ostentation, and partly out of state policy. But the true design seems to have sprung from the Egyptian theology, which taught its votaries that so long as the body was preserved from decay the soul continued with it, and hence we may observe the great pains and curious precautions of the Egyptians relative to the bodies of their deceased friends.

The reason why a pyramidal figure was generally chosen † for the monuments seems to have

* This tomb is hollow within, uncovered at the top, and sounding like a bell. The outward superficies is 7 feet 3 inches and a half in length, and 3 feet 3 inches and three quarters in depth. The hollow inside is $6\frac{4}{88}$ feet long on the west side, $2\frac{2}{81}$ broad at the north end, and $2\frac{8}{60}$ deep.

† It is proper to observe that all the Egyptian pyramids are not of the same form, some being round and almost conical, and others rising with a less inclination, and not so pointed at the top.

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been, because it is the most permanent form of structure; for, by reason of the gradual construction towards the top, it is neither overburdened with its own weight, nor subject to the soaking of rain as other buildings are.

If it be admitted as truth that the stones made use of in building the pyramids were fetched either from the quarries in the Arabian mountains, Thebais, or Ethiopia, it will appear sufficiently probable that one hundred thousand men were actually employed in this labour, ten thousand every three months: but as some modern travellers have observsd that a great part of these structures are built with a white sandy stone resembling the rock whereon they stand; we are rather inclined to suppose that *most* of the materials were found upon the spot, but that the marble of the *interior* was brought thither from other places.

Pliny and Diodorus agree in the assertion that no less than three hundred and sixty thousand men were employed in erecting the first pyramid. It is said that twenty years were spent in the work; and Herodotus tells that there was, in his time, an inscription on the pyramid which expressed that 1600 talents of silver or 413,333l. 6s. 8d. sterling was expended in garlic, leeks, onions, &c. for the workmen.

Though some late writers have asserted that they could find no beauty in these monuments, we must certainly acknowledge them prodigious; and we have no doubt but they were rather designed as proofs of ancient power than models of beauty. Ancient authors have pronounced them magnificent beyond expression; and even the moderns are obliged to confess that no potentate

tate now in being could possibly raise such enormous and expensive piles of building. But that which we deem most admirable in these pyramids is, the incontrovertible evidence they afford of the early progress made by the Egyptians in astronomy, for the four sides of the great pyramid are turned exactly to the four quarters of the world, and consequently shew the true meridian of that place. This precise position, which was evidently the effect of art and design, serves also to shew that during the long space of time which has elapsed since the erection of the monument, no alteration has taken place in the poles of the earth or the meridians.

The celebrated structure, situated in the Heracleotic nome, near Arsinoe, and distinguished by the name of the Labyrinth, seems to have been designed as a pantheon of all the Egyptian deities that were worshipped in the provinces, and as a place for the accommodation of the general assembly of magistracy of the whole nation. For this reason every nome had a hall or palace appropriated to itself: the whole edifice, according to Herodotus, containing twelve. These halls were vaulted, and had an equal number of doors, opposite to one another, and encompassed with the same wall. This truly wonderful building contained no less than three thousand chambers, fifteen hundred of which were subterraneous, and set apart either for the sepulchre of the kings who built the labyrinth, or for the abodes of the sacred crocodiles. These were never shewn to strangers; but Herodotus informs us that he viewed every room in the upper part, in which he found sufficient to engage his attention and to fill him with astonishment. Innumerable exits by different

different passages and infinite returns, afforded a thousand occasions of wonder, while his conductor led him from a spacious hall to a chamber, from thence to a private cabinet, and then through other passages that led to the more sumptuous rooms, where the apartments were completely incrusted with fine marble, and adorned with exquisite sculptures. The halls were surrounded with beautiful polished columns, and at the termination of the labyrinth stood a pyramid of two hundred and forty feet high, decorated with large figures of various animals.

Other writers have asserted that this edifice was situated in the midst of an immense square, and completely surrounded with buildings; that the porch was of Parian marble, the floors paved with vast flags, and the roof appearing like a canopy of stone; that the interior consisted of the temples of several deities, and galleries that were adorned with a profusion of exquisite pillars, images of the gods, and colossal statues of the kings; that the passages were so numerous and intricate as to render a guide indispensably necessary, and that several of the rooms were so constructed, that a noise like that of thunder reverberated through them on opening the doors.

Such is the general description of this structure, whose solidity was so great as to withstand for several ages, not only the injuries of time, but the rage of the inhabitants of Heracleopolis, who, as worshippers of the ichneumon, bore an inveterate hatred to the labyrinth and the crocodiles that were there deposited. Even at the present day a considerable part of it may be seen at the southern extremity of the lake Moeris, and thirty miles distant from the ruins of Arsinoe.

However

However curious and magnificent we may deem the Egyptian pyramids, and the justly celebrated labyrinth, Herodotus pronounces the lake of Moeris infinitely superior; and boldly affirms that it is the noblest and most wonderful of all the works of the kings of Egypt. The ancients described it as measuring 3600 stadia in circumference; but modern travellers assure us that its breadth does not exceed half a league; that it is about a day's journey in length, and that its circumference is about twelve or fifteen leagues, which will be found sufficiently prodigious, when we consider that it was formed by human labour, as appeared from two pyramids, which, in the time of Herodotus, raised their heads to the height of three hundred feet in the centre of the lake.

This lake in the deepest part has fifty fathom water: it stretches from north to south, and is fed by water from the Nile by means of a channel cut for that purpose. Its construction is attributed to a king of Egypt called Moeris, who formed his great design for the purpose of correcting the irregularies of the Nile, either by preventing the stagnation of the water in other places to the detriment of the lands, or by preserving an ample supply when the river failed in its usual prolific inundations.

An isle of about one league in circumference, may be still seen in the middle of this lake; but no vestiges are discernible of the two pyramids which formerly stood here; though several ruins of tombs and temples have been discovered, with large figures of men and animals.

The Nile is in reality the greatest wonder of Egypt; as by its annual augmentation it waters the

the surrounding lands, and abundantly supplies the defect which must otherwise inevitably result from the want of rain. The sources of this river were, however, so absolutely unknown to the ancients, that they supposed it impossible to discover them; though they are now well known to be in Ethiopia. The Nile enters Egypt almost under the tropic of Cancer, precipitating itself over seven successive falls or cataracts. Having passed through the Upper and Middle Egypt, it divides itself into two large arms, a little below Memphis, and subdividing itself into seven channels, mingles its waters with those of the ocean. Though many subtle reasons were formerly invented to account for the great increase of this river, it is now universally acknowledged to be entirely owing to the heavy rains which fall in Ethiopia. With respect to the *time* of its increase, it first commences in May, yet no public notice is taken of it till the latter end of June, when it has usually risen to the height of nine or twelve feet. The public criers then begin to proclaim it through all the Egyptian cities, and continue to publish its daily augmentation till it rises to the height of twenty-four * feet, when the dam of the great canal at Bulak † is opened with great solemnity,

* Mr. Browne observes that the rise of the Nile is much the same as it was in the most ancient times, viz. twenty-four feet in perpendicular height. Vide Mavor's Voyages and Travels, vol. xxiii. page 38.

† If the river wants but one inch of this height the Egyptians will not cut the dam, because in that case no tribute is due to the Turkish emperor for the lands which should have been watered, but which then will scarcely maintain the cultivators. And upon this account the basha or governor of Egypt is solely responsible for the consequence, if he cuts his dam before the water rises to the proper mark.

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and the day is devoted to feastings, fire-works, and all other demonstrations of public rejoicing.

That the people might form an accurate opinion of the daily increase of the water, wells were sunk, and pillars erected for that purpose. One of the former is said to have been constructed near Syene in the Upper Egypt; and one of the latter was set up at Memphis. An antique column, which served for the same purpose, may still be seen in the castle of Old Cairo. The present nilometer is also in the same castle; and consists of a large square reservoir, encompassed with a handsome gallery. In the midst of the bason is an octagonal pillar of white marble, divided into twenty-two equal parts, the first of which is subdivided into twenty-four inches, and the others are all marked to the top of the column.

As the Nile could not of itself cover every part of the country in a due proportion, the Egyptians have, with great labour, cut a vast number of canals to facilitate the overflowing of their lands. The villages that stand on eminences on the banks of the Nile have their respective canals, and the more distant villages have theirs also, even to the extremities of the kingdom, by which means the waters are successively conveyed to the most remote places. It is not lawful to cut the trenches for the reception of the water till the river has attained its proper height; neither must all the trenches be opened together, as in that case some lands would be injured by the inundation, while others would be almost totally deprived of their needful refreshment. The trenches are therefore opened with the greatest precaution, first in the Upper, and afterwards in the Lower Egypt; and the natives, who strictly attend to the rules prescribed

scribed in a roll or book, contrive to dispose the fertilising flood so judiciously, that *all* parts of the country are plentifully watered, and the cultivators are enabled to rejoice in the anticipation of great and abundant harvests.

There are, indeed, many *elevated lands* which, notwithstanding these canals, cannot possibly receive the benefit of the Nile's increase. This want is however supplied by a great number of wells, spiral pumps, and wheels which carry a rope of large earthen pots, and draw water from the canals. In this labour no less than two hundred thousand men are employed every day, besides the men who draw water in wicker baskets of so fine a texture that not a drop of the liquid runs through.

The Egyptian husbandmen have not the laborious task of ploughing, digging, or breaking the clods; nor have they any occasion for manure, as the Nile, by bringing with it a profusion of mud or slime, fattens the earth, and makes it exceedingly fruitful. When, therefore, the river has retired, the agriculturists have no more to do than to mingle a little sand with the earth, in order to abate its strength, after which they cast in their seed with little trouble, and at an inconsiderable expence. They generally sow in October and November, as the waters subside; within two months the ground is covered with a rich variety of grain and pulse; and the harvest is gathered in March and April.

While contemplating the fertility occasioned by this truly wonderful river, we are naturally led to observe the two beautiful prospects which, as the result of its influence, Egypt exhibits at two seasons of the year. It is indeed impossible for the

most ardent imagination to form a scene more interesting and delightful than presents itself to the entranced spectator at either of these periods; for, if a man ascends some lofty mountain, or one of the great pyramids of Grand Cairo, in the month of July or August, he beholds with amazement a spacious sea, spotted with innumerable towns and villages, intersected with several causeys, and occasionally contrasted with groves and orchards; while a magnificent display of sylvan and mountainous scenery bounds the delightful view, and terminates a most exquisite horizon at the utmost distance the eye can possibly discover. On the contrary, if the view be taken in winter, that is, in the months of January and February, the whole country resembles one extensive meadow, clothed with the finest verdure, and enamelled with an infinite variety of flowers; the plains are embellished with numberless flocks and herds; the mild zephyrs are literally impregnated with the sweet odours that rise from the orange and lemon blossoms, and the air is altogether so pure and salubrious, that a more healthful or agreeable cannot be found in the universe; and, for this reason, nature, which seems to droop and languish in every other climate, appears at this time to triumph in the delights of her Egyptian abode.

With respect to the canal by which a communication was opened between the Red sea and the Mediterranean, we briefly observe, that it was first projected and begun by Sesostris, continued by his successors Nechio and Darius, and completed by Ptolemy Philadelphus, who contrived sluices by which it might be shut or opened as there was occasion. This canal began near the town of Bubastus: its breadth was one hundred

cubits, its length fifty leagues, and its depth sufficient to bear the largest vessels. It was formerly of great service to the trade of Egypt; but it is now almost filled up, and scarcely any remains of it are to be seen.

The Lower Egypt extends from Hepanomis to the Mediterranean, and contains not only the Delta, but also Mareotis and Alexandria to the west, and Casiotis and Augustamnica, with some other territories, toward the east. Several places have been mentioned by the ancients as being situated in the Mareotic nome, but as there is nothing relating to them worthy of notice, we shall pass them over in silence, and hasten to more interesting particulars.

The famous city of Alexandria, which was formerly reckoned next to Rome for the grandeur of its buildings and richness of its materials, was situate between the lake Marea * and the Canopic branch of the Nile. It received its name from Alexander the Great, who caused it to be built; and, after his decease, it was chosen by the Ptolemies for the place of their residence, by which means it became the metropolis of Egypt. The ancients assert, that it was built in the form of a Macedonian cloak, and occupied about fifteen miles. The royal palace, which constituted a fifth part of the city, was erected in a most delightful situation, by the sea-side, and contained, besides

* This lake is said by Strabo to have been upwards of 150 stadia in breadth, and near 300 in length. It was formerly navigable, but at present it contains scarcely any water, except after heavy rains. The circumjacent country was once celebrated for excellent wine, and the lake itself afforded an appellative for the Mareotic nome, which was accordingly called Mareotis.

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the royal apartments, a grand museum, and the sepulchre * of the kings. That part of the city which stood at some distance from the shore was called Necropolis, or the city of the dead (on account of the sepulchres and burying places with which it abounded), and was inhabited by none but the lower order of people.

At a small distance from the city was the island of Pharos, and the famous light-house † of the same name. The island Antirrhodes has been also mentioned by the ancients as lying at a short distance from the shore, but this has been totally destroyed by the sea. About three miles and three quarters from Alexandria was the city of Nicopolis, greatly embellished by Augustus after the defeat of Antony; and at the distance of one hundred and twenty stadia was Canopus, justly reputed infamous on account of the lewd diversions which the Alexandrians there indulged in. On the narrow tract of land between the sea and the canal that runs from Alexandria to Canopus, were Zephyrium, the Lesser Taposiris, and Thonis; and

* The body of Alexander was deposited in this place, and here it was viewed by the emperor Augustus, who scattered flowers over it with the most lively marks of veneration, and honoured it with a crown of gold.

† The tower of Pharos, which the celebrated architect Sostratus built by order of Ptolemy Philadelphus, was reckoned one of the seven wonders of the world. On this structure no less than 800 talents were expended; and, indeed, when we consider the great convenience it afforded to such vessels as sailed by night near a variety of sands and shelves, we must of necessity deem it capable of immortalizing the name of its royal founder; yet the only inscription said to have been engraved on the edifice was the following: "*Sostratus* the Cnidian, son of Dexiphanes, to the protecting deities, for the use of sea-faring people." Lucian, however, speaking on this subject, boldly charges Sostratus with mean fraud, and ridiculous vanity.

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to the south of Canopus stood Shadia, Anthylla, Momemphis, Andropolis, and Latona.

That part of Lower Egypt which, from its triangular figure, has received the name of the fourth letter of the Greek alphabet, is encompassed by the arms of the Nile, lying between the Canopic branch to the west, and the Pelusian to the east. It is said to have contained several famous cities, of which we enumerate Sais, once the metropolis of Lower Egypt, and celebrated for a magnificent temple of Minerva; Butus, famous for the oracle of Latona! Leontopòlis, where particular adoration was paid to the Lion; and Tanis, formerly honoured by the residence of the Pharaohs. These are the chief cities in the Delta, which, together with the province of Al Feyyûm, may be regarded as the most fertile and best cultivated part of Egypt. It is now said to contain 360 villages, and yields a variety of fruit in so great an abundance, that when a scarcity is experienced in other parts of the kingdom, the Delta is crowned with an exuberant produce.

Of the other cities of Lower Egypt, we shall only notice Bubastus, which contained a splendid temple of Diana; Babylon, said by Josephus to have been built on the site of the ancient Latopolis; Pelusium, called by Hirtius the key of Egypt, because whoever was master of this city had a free passage into Egypt; and Heliopolis, or the city of the sun, where a magnificent temple was erected to the great luminary of heaven, and where particular worship was paid to a bull under the name of Menevis.

When we consider the proximity of Egypt to the tropic, we may naturally suppose that the climate must be extremely warm. The air is

 generally

generally dry in the upper part of the kingdom; yet some refreshing dews descend for several months after the swelling of the Nile, and rain is frequently seen in the Lower Egypt during the winter. The first summer, which is in March, April, and May, is rather sickly and unwholesome, on account of the parching winds and excessive heats which reign at that time; but in June, July, and August, which constitute the *second* Egyptian summer, as also in autumn and winter, the air is more serene, the weather more settled, and the country altogether paradisaical. Cold weather is seldom felt in Egypt for more than seven days, yet such of the inhabitants as can afford it wear furs, on account of the uncertainty of the season.

Among the animal productions of this celebrated country we may enumerate the crocodile, the hippopotamus, the cameleon, the Egyptian rat, the land crocodile, and a large kind of ape with a head similar to that of a dog; also sheep, goats, asses, camels, wild and tame oxen, and a prodigious number of antelopes. Of birds there are eagles, ostriches, hawks, and a great variety of water fowl, as pelicans, flamingoes, wild geese, ducks, herons, &c.: and of fish there is so great an abundance, that the revenue which the lake of Manzalah alone brings in to the Turkish emperor's treasury amounts to forty thousand crowns per annum. The bed of the Nile being replete with mud and slime, communicates an unpleasant taste to all the fish that are fed in it, except four sorts, viz. the kesher, the cashouc, the bonni, and the karmûd, all of which may be taken at every season of the year.

With respect to vegetables, though woods are but rarely seen in Egypt, yet there are some forests

rests of palm trees towards the deserts of Lybia, and one of wild date trees in the vicinage of Dandera. There are also several sorts of fruit trees, a few cedars, and a great thorny tree called al hilaji. Of the plants, which are extremely numerous, we shall only notice the papyrus, whereof the ancients made clothes, sails, domestic utensils, and writing paper; the flax, which was so exceedingly fine, and spun so curiously, that the threads were scarcely visible; the lotus, whose flowers were formerly wove into the crowns of conquerors; and the henna, which supplied the Egyptian ladies with a dye for their nails.

As we should far exceed the limits of our plan by entering into a narration of the other plants, roots, and fruits, which afford food to the inhabitants, we can only observe that they are produced in such exuberance, and are so excellent in their respective kinds, that they are almost sufficient to maintain the people without the use of *corn*, though the great and matchless wealth of the country arose from its luxuriant harvests, which, in an almost universal famine, enabled it to support the neighbouring nations, as it particularly did under the administration of the patriarch Joseph; and in later ages it was justly called, "the most certain granary of Rome and Constantinople."

From the geographical description of Egypt, and the contemplation of its various productions, we must now turn to the government, religion, customs, arts, and literature, of its ancient inhabitants; who bestowed their noblest labours on the improvement of mankind; and who were so highly reverenced by other nations, that the most illustrious

illustrious sages and legislators travelled into their country to complete their studies, and to draw from thence whatever was most rare and valuable in every kind of learning.

The Egyptians were certainly the first people, who, by establishing certain rules of government, found out the way of rendering life easy, and a people happy.

The royal dignity was hereditary; yet their princes were obliged to model their actions after the established laws of the realm, not only in the management of state affairs, but also in their private way of life. No person was admitted into their immediate service who had not received an honourable birth and liberal education, lest something should be introduced, by men of inferior merit, inimical to the public welfare, and unworthy of the royal majesty. Even the *time* of these rulers seems to have been portioned out, and set apart for particular employments by the sacred Egyptian books; for, when the king arose, early in the morning, his first business was to peruse the letters and dispatches which came from various parts, that he might thereby be well acquainted with the affairs of his kingdom at large, and with such particular subjects as must come under his consideration in the course of the day. He then bathed himself, put on his regal attire, and went to the temple to assist at the daily sacrifice. Here the chief priest (when the victims were placed before the altar) prayed with a loud voice for the health and prosperity of the monarch, because his actions were consistent with the laws, and his people rejoiced beneath the united blessings of clemency and justice. He then enlarged on the

the royal virtues, and spake with execration of such faults as the prince might have committed through surprise or ignorance, or the evil counsel of his ministers. This method was taken by the Egyptians to allure their kings to the practice of virtue, and to set forth in its most hideous colours the deformity of vice, without incurring the risk of souring the temper by plain reproaches or sharp admonitions. After the performance of the sacrifice, various counsels and actions of great men were read out of the sacred records, that the sovereign might learn to govern his dominions according to their maxims, and to maintain with unshaken firmness those laws which had immortalised the names of his predecessors.

Nor was the king obliged to this exactness in public transactions only; but even in private he had so little authority with respect to the *disposal* of his actions, that he could neither bathe, take the air, nor converse with his queen but at certain times, which were particularly appointed for this or that purpose. The choice of his provisions was not left to himself, but his table was furnished with the most simple food (generally veal or goose), and his allowance of wine was so extremely moderate, that it seemed to have been rather the prescription of an experienced physician, than the institution of a legislature.

Such restrictions imposed on the reigning prince, in matters apparently so trivial, are indeed at first view extraordinary; but what merits greater admiration is, that he was incapacitated to satisfy more dangerous appetites, by wronging or oppressing his subjects; for he could neither punish an individual from caprice or passion, nor pass sentence, in any case, otherwise than as the laws

laws ordained. These restraints were, however, perfectly acceptable to the Egyptian monarchs, who esteemed it a singular felicity that they were exempt from a variety of dangers, by living up to a rule of life instituted and approved by the most prudent and illustrious persons. And this moderation in the kings rendered them so infinitely dear to their people, that, during the observance of these laws, prosperity attended all their concerns; their dominions were extended by successive conquests, their country became exceedingly populous, their coffers were filled with riches, and they were enabled to embellish the several provinces of their kingdom with works of incomparable magnificence.

Upon the death of one of these potentates, his subjects of every description went into mourning, rending their garments, shutting up their temples, and refraining from all sacrifices and festivals for the space of seventy-two days. Large companies, both of men and women, girt with linen girdles, and bearing dust on their heads, marched solemnly in procession twice a-day, commemorating in melancholy dirges the virtues of the deceased. In the mean time the funeral pomp was prepared with great magnificence, and on the last day of the general mourning, the corpse was exposed to public view, in a coffin, at the entrance of the sepulchre; where, in pursuance of an established law, the actions of his life were recited, and every person was at full liberty to bring forward an accusation against him. The priest then pronounced his eulogy, which was *generally* followed by the applause of the auditors; but if the deceased had governed unworthily, the people boldly expressed their disapprobation, and in *some* cases

cases refused to grant the usual honours of sepulture. Upon this account (among others), and lest their memories should be rendered eternally odious, the kings of Egypt usually exerted themselves to merit the attachment of their subjects by the most prudent and unblameable conduct.

With regard to the administration of public affairs, each nome or province had its respective governor, who ordered all things within his jurisdiction. The lands were divided into three parts, of which one was allotted to the maintenance of the priests, and the expences attendant upon the celebration of public worship; the second was appropriated to the king, for defraying the charges of his wars, and for supporting his royal dignity with becoming splendour; and the third part was designed for the soldiers, who were encouraged by so handsome a maintenance, to venture their lives in the service of their beloved country.

The priests, whose rank in the estates of the kingdom was next to that of the sovereign, were greatly esteemed and venerated by the whole body of the people, not only for their attendance on the worship of the gods, but also for their prudence, skill, and erudition. The dress of these persons consisted of *linen* garments and shoes, it being unlawful for them to wear any other habit; they were regularly bathed twice by day, and twice by night, in cold water, and for the greater neatness, all parts of their bodies were shaven once in three days. They enjoyed several peculiar advantages, being exempt from all taxes, free from domestic cares, and receiving a daily allowance of consecrated bread, beef, geese, and wine.

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The soldiers, who were called Calasirians*, or Hermotybians, according to the different nomes which they inhabited, were never permitted to exercise any mechanical art, but were obliged, from father to son, to apply themselves entirely to the art of war; by which regulation, we may naturally suppose, they made a more than ordinary proficiency. For neglect of duty, abandoning their posts in battle, or such offences as evinced a cowardly disposition, they were punished with marks of infamy only, it being judged more politic to regulate their conduct by motives of honour, than by the dread of chastisement. The king's guard consisted of one thousand Hermotybians, and an equal number of Calasirians, who were changed annually, that they might all receive the honour and advantage attached to that service in their turn.

The Egyptians, however, were not in reality a warlike nation, as, exclusive of some particular conquests, they may be said to have extended their dominions rather by the colonies which they sent out, than by the splendid success of their arms.

The husbandmen, taking the lands at an easy rent from the king, priests, and soldiers, devoted the whole of their attention to agriculture; and the son continually succeeded the father in his occupation: thus they became the most famous

* The Calasirians inhabited the nomes of Thebes, Bubastis, Aphtis, Tanis, Mendes, Sebennytus, Athribis, Pharbæthus, Thmuis, Onuphis, Anytis, and Mycephoris, from whence two hundred and fifty thousand men could be drawn. The nomes of the Hermotybians were Busiris, Sais, Chemmis, Papremis, and one half of the island Prosopis, which, when most populous, yielded a supply of one hundred and sixty thousand men.

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for tillage of any people in the world. The shepherds followed also the same vocation from one generation to another, and consequently attained to great skill in pastoral concerns, endeavouring to vie with each other in contrivances for the increase of their flocks. It is particularly worthy of notice, that those who fed poultry did not suffer them to increase by the ordinary way, but hatched the eggs in ovens, and thus raised prodigious numbers of fowls.

The same law which compelled the descendants of the shepherd and husbandman to follow the vocation of their ancestors, extended to arts and trades of all descriptions; for every Egyptian was obliged to take up his father's employment, and to apply himself wholly to that, without presuming to intermeddle with any other. Thus, being utterly excluded from all public concerns, and popular ambition, they attended without distraction to their respective callings, or were otherwise severely punished for their contempt of the laws.

As the Egyptians rightly imagined, that the sentence pronounced from a tribunal was of the utmost importance to the public weal, and that nothing could possibly be more iniquitous than bribery or favour, in the case of a solemn trial, they were extremely scrupulous in the choice of their judges, who were elected from the three chief cities, Heliopolis, Thebes, and Memphis, ten from each. The whole number composing a tribunal of thirty, which might certainly be accounted equal to the Areopagus at Athens, or to the famous Lacedæmonian senate.

This respectable assembly elected a president from their own number, whose place, as inferior

 judge,

judge, was supplied by the city which sent him, and who was distinguished from his brethren by a chain of gold fastened about his neck, from which was suspended the image of Truth, composed of precious stones. Whenever he assumed this ensign of his office, it signified that he was ready to hear causes. The court being seated, and the volumes which contained the laws laid before them, the plaintiff presented, in writing, a clear and satisfactory statement of his complaint; a copy of which being given to the defendant, he delivered in his answer. The court then, taking the two writings into consideration, proceeded to pass judgment, the president turning his brilliant image of Truth towards the party in whose favour the trial was decided.

With respect to their *laws and institutions*, we shall only observe, that the Egyptians seemed to excel all other nations; yet, when we contemplate the objects, modes, and consequences, of their *religion*, we shall be insensibly led to forget their boasted wisdom, and to deplore the blindness and ignorance of their hearts, which were literally enveloped in the dark clouds of bigotry and superstition.

They had a great number of gods of different ranks and orders; but as they rather belong to fable than history, we shall only mention two, which were chiefly adored in Egypt. These were Osiris * and Isis †, supposed to have been the sun and

* Osiris was variously represented, sometimes by a sceptre and eye, to signify his power and providence, at other times by the image of a hawk, becaufe of its sharp sight, swiftness, &c. and in latter times by a disgusting human figure; but the greatest adoration was paid to his living representative the bull.

† The image of Isis was commonly carved or painted in the

and moon, whose influences preserved and governed the world. Those two planets being reckoned, by the Egyptians, the great causes of generation and nutrition, and the sources from whence the other parts of nature, which they also regarded as deities, were derived.

The idolatry of this people was, however, so gross, that, exclusive of the worship they paid their pretended gods, they actually bestowed divine honours on animals*, insects, birds, and even vegetables, as leeks and onions, and that with so great variety among themselves, that whilst the inhabitants of some cities worshipped a certain species of animals, their neighbours held the same animal in abomination, and frequently expressed their abhorrence in dreadful quarrels, and sanguinary wars.

The Egyptians were the first people who assigned each month and day to a particular deity,

the form of a woman, with cow's horns on her head, a kind of cymbal in her right hand, and a pitcher in her left; designed to represent the appearance of the moon in her wane or increase; the perpetual motion which there is in nature; and the fecundity of the Nile. Sometimes, however, she was represented, like Cybele, with her body full of breasts, to express her nourishing all things.

* These imaginary gods were, during their lives, kept in consecrated inclosures; provided with an abundant supply of the most delicate food; washed in warm baths, anointed with precious ointments, and well attended by men of distinguished rank; and when they died, they were lamented by the Egyptians with the deepest sorrow, and frequently cost more than they were worth in their burial. It is said that some keepers of the sacred animals have squandered away 100,000 talents in their maintenance; and we are credibly informed, that, in the beginning of the reign of Ptolemy, the son of Lagus, the Apis dying of old age at Memphis, his keeper expended fifty talents of silver, or about 13,000*l.* above all his substance, in the funeral.

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and observed the time of each man's nativity, by which they pretended to judge of their future success and actions. All prodigies, in which their country is said to have abounded, were registered with the utmost care, as also their respective consequences; upon the supposition, that if similar omens happened at a future time, the event would be the same.

There were several oracles in Egypt, viz. those of Hercules, Apollo, Minerva, Diana, Mars, and Jupiter; but those which were honoured with the highest veneration were, the oracle of Latona in the city of Butus, and in later times the oracle of Serapis at Alexandria. The sacred animals had also their oracles, as the apis, the lion, the goat, and the crocodile.

In the education of their children, the Egyptians seem to have been very careful, though, with respect to their diet, they brought them up with the strictest frugality. The priest instructed them in arithmetic, geometry, and other branches of useful literature, and either their fathers or nearest relations taught them, as early as possible, their paternal art or profession, that they might be enabled to provide for their own maintenance, and become useful members of the commonwealth; and they were constantly reminded of the great respect that was due to their elders, by being obliged to rise from their seats and to retire, at the approach of aged persons.

As they esteemed it a reproach to eat bread made of wheat or barley, they substituted a fine flour, known to Europeans by the name of spelt. Their usual drink was the water of the Nile, which is very palatable, and of so fattening a quality, that it was never given to the apis, lest he should

should grow too corpulent. They had also a superior beverage made of barley, so that we are possibly indebted to this people for the first invention of beer.

Cleanliness was a particular characteristic of the Egyptians, who scoured their drinking vessels carefully every day; scrupulously avoided eating with strangers as unclean, and used frequent ablutions and purifications. Their usual habit was a linen vest, fringed at the bottom, and covered with a mantle of white woollen cloth; but to enter the temples in that upper garment, or to bury the dead in woollen, was inconsistent with the laws, and would have been reckoned extremely profane. Their method of saluting each other in public was by a respectful inclination of the body, and by letting their hands fall down to their knees.

Among various singularities which we find attached to the manners and customs of this nation, were the inconsistent employments of the men and women; the former being engaged in spinning and domestic concerns, while the latter were employed in trade and business; the kneading dough with their feet; tempering mortar with their hands; and the promiscuous residence of men and beasts in the same apartment.

The virtue for which the Egyptians have been most highly celebrated was gratitude; which they esteemed to be of the utmost importance in human life, as the only encouragement to beneficent actions. For this reason they honoured their monarchs as gods, supposing that those who had been exalted by Providence to the throne, and endowed with both the power and will to benefit mankind, participated in

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some degree of the divine nature. From the same cause proceeded the great veneration they expressed for the remains of their deceased ancestors, and their constant endeavour to evince their gratitude to each of their benefactors.

When a man of any consideration died among the ancient Egyptians, all the women belonging to his family, leaving the corpse at home, marched through the streets in a melancholy garb, lamenting the loss of their relative, and beating themselves in a violent manner. The men, who formed another company, expressed their sorrow in a similar manner till the time of burial. When the first effusions of grief had subsided, the corpse was carried to the physicians who professed the art of embalming. These shewed several models to the kindred of the deceased, together with the charges of each method of preservation, that they might be enabled to fix their choice; for there were three different ways of preparing the dead for sepulture. One was truly exquisite, and cost a talent of silver, or 258l. 6s. 8d. sterling; the second was inferior, and only amounted to twenty minæ, or a fourth part of the former sum; and the third way was mean, and consequently cost but a mere trifle. When this preliminary was settled, the embalmers took the corpse, and with a crooked iron instrument drew the brains through the nostrils, and filled up the vacuity with a variety of perfumes. A person called the paraschistis then cut open the left side of the belly, and instantly quitted the house with all possible speed, being pursued with stones and curses by the spectators, who deemed it a heinous crime to wound or otherwise offer violence to a dead body; but the embalmers were highly respected,

spected, and admitted by the priests, as persons of eminent sanctity, into the most sacred parts of the temples. When these came to perform their office, one of them drew out all the intestines, and another cleansed the entrails, washing them with wine of palms, and perfuming them with several aromatic drugs; all the cavities were then filled with pounded myrrh, cassia, &c. The incision being sewed up, the corpse was carefully anointed for thirty days, or laid in nitre for seventy days, according to the quality of the deceased. At the expiration of this term, every part was covered with fillets of fine linen, overspread with gum, and incrusted with the most exquisite perfumes; and this was done so curiously, that the very hairs on the brows and eye-lids remained uninjured, and the countenance was preserved so admirably, as to be easily recognized. The embalmers * having thus prepared the body, delivered it to the relations, who put it in a wooden coffin, and placed it in an upright position, either in a sepulchre or in one of their own apartments; for many of the Egyptians kept their dead at home, esteeming it a great pleasure to behold

* It is necessary to observe, that this was the most expensive method of embalming the dead. A more ordinary preparation was effected by syringing oil of cedar the common way, without dissection, and by laying the body in nitre the number of days above mentioned, at the expiration of which the entrails came away shrunk and putrified, the nitre having consumed the flesh, and left nothing but the skin and bones: the corpse wss then delivered to the relations without further ceremony. And the third manner of preserving the dead, which was only used for the lower class of people, was performed by cleansing the belly with injected lotions, and laying the corpse in salt for seventy days, after which it was carried to the sepulchre.

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the lineaments of their ancestors, in this state of preservation. Some authors have asserted, that they frequently brought the corpse of a friend as a guest to their entertainments; and that it was a custom at their principal feasts to bring in a coffin after supper with the image of a dead man carved in wood and painted, which was carried to all the company with this singular admonition, "Look upon this, and be merry; for such as this now appears shalt thou be, when thou art dead."

When the body was properly prepared, a public notice was given of the day when it was to pass the lake previous to its interment. At the appointed time, about forty judges assembled, and seated themselves on a certain place beyond the lake, which in all probability was that of Moeris. The vessel, whose pilot in the Egyptian tongue was called Charon, being drawn up to the shore, every person was at liberty to accuse the deceased, before the coffin was suffered to embark. If an accuser appeared and established his assertion, the judges passed sentence accordingly, and refused to grant the customary burial; but if no accusation was brought forward, the relations, laying aside their sorrow, began to recite the praises of the defunct, and descanted largely upon his piety, temperance, justice, and other virtues, adverting to his education, and enlarging on his amiable conduct, after he had attained to the years of maturity. These praises were followed by the plaudits of the assistants, and the body was honourably deposited in its destined place.

As the ancient Egyptians ingenuously confessed that they were instructed by their first kings in providing the common conveniences of life, so they

they attributed the whole honour of the invention of the sciences to their Hermes or Mercurius.

That they were early celebrated for their wisdom and literature is sufficiently obvious both from sacred and profane history; the former assuring us that Moses was learned in all the wisdom of the Egyptians, and that the wisdom of Solomon excelled all the wisdom of Egypt; and the latter allowing this nation to have been the parent of all philosophical knowledge.

Geometry is universally believed to have been first found out in Egypt, and is supposed to have resulted from the frequent setting out and measuring those lands that were annually disturbed, by the inundation of the Nile. Yet it seems improbable that the Egyptians should have made any great improvement in this science, as Pythagoras, after his return from Egypt, offered a hecatomb on his finding out the proportion of the longest side of a right-angled triangle to the other two; and Thales, who had studied geometry among the Egyptians, sacrificed an ox to the gods, in consequence of his having discovered a method of inscribing a right-angled triangle within a circle.

Arithmetic, on account of its great and general utility, was diligently cultivated in this famous country. It also seems probable from the writings of Diophantus, that a kind of algebra was known in later ages to the inhabitants. We cannot indeed presume to assert that it was not an improvement made by the Grecians, but it was certainly inferior in many respects to the modern algebra.

Astronomy is generally regarded as an invention of the Egyptians, who by reason of the flatness

ness of their country and the peculiar serenity of the air, might observe the motion of the celestial bodies, with greater facility than any other people. Diodorus tells us, that the Egyptians observed the places and motions of the stars, and carefully registered the result of their contemplations; that they were perfectly acquainted with the positions, influences, and effects of the planets; and that they were often enabled, by these studies, to prognosticate future events, as famines, earthquakes, pestilential diseases, appearance of comets, and other things of a similar nature.

It is certain that this nation first adjusted the length of the year to the annual revolution of the sun, by adding to their twelve months, of thirty days each, five additional days, and six hours. It is also probable they might have had a just idea of the system of the world, and the nature of the fixed stars and planets; for they called the moon an ethereal earth, and asserted that the stars were bodies of fire. But their knowledge of the theory of the planetary motions was certainly very imperfect; for Thales was the first mortal who ventured to predict an eclipse; and the reduction of the motion of the heavenly bodies into tables and hypotheses was first effected by Eudoxus and Ptolemy.

The science of medicine is generally ascribed to the invention of Esculapius, which name was given to Tosorthrus *, king of Memphis, for his great

* This prince was much more ancient than the Grecian Esculapius: and though Africanus places him some ages after Athothis the successor of Menes, supposed to have been the first Hermes, yet others make them contemporaries, as they certainly must have been if this Esculapius was the same with the son of Sydyc and the brother of the Cabiri.

great skill in that art: Athothis is likewise said to have been a physician, and to have written some anatomical treatises: and Isis herself is said to have invented several medicines, and to have communicated her art to her son Orus or Apollo, whence she was venerated by the Egyptians as the goddess of health.

The physicians, spoken of in the inspired narration of Moses, were most probably rather embalmers then physicians, unless we suppose both arts to have been originally practised by the same person, which might have been the case in the time of the patriarch Joseph; though in latter ages, every physician applied himself wholly to the cure of *one* disease. This custom occasioned a great number of physicians in Egypt, some applying themselves to chirurgical operations, others prescribing solely for internal distempers, and others again professing to cure the diseases of the head, teeth, eyes, &c. This regulation might naturally have been expected to produce many important improvements in their several provinces; but the mere idea of future discoveries was obviated by the laws, which *obliged* the physicians to form their prescriptions exactly to certain receipts *, contained in the sacred registers, which had been collected and approved by the most eminent men of the profession. It must however be acknowledged, that this compulsion was an effectual preventive to the dangerous practice of empirics. Another particular worthy of remark is,

* While the physician acted consistently with these sacred prescriptions, he was perfectly safe, let the success of his medicines be what it would; but if he presumed to follow his own judgment in particular, he was answerable for the event, and incurred a capital punishment, in case his patient died.

that

that the Egyptian physicians had a public provision from the legislature, and were therefore expected to afford the best assistance to military invalids, or travellers, without any pecuniary reward.

But the science for which this nation was particularly famous was magic. Its professors were the priests and sacred scribes, two of whom, named Jannes and Jambres, were selected by Pharaoh to withstand the Jewish law-giver; and who certainly exhibited some extraordinary instances of the power of enchantment, though they were at length necessitated to bow to the superior power of their opponent, whose miracles were avowedly wrought by the "finger of God." This science however was not confined to Egypt, in those early times, as is clearly demonstrated by the cautions given to the Israelites in various parts of Scripture against its pretenders, who might probably be found amongst most of the idolatrous nations.

What has been already said with respect to the obelisks, pyramids, and labyrinth, and the quotations we have already given from modern travellers respecting those precious remains of antiquity, which display the magnificence of the founders, the skill of the workmen, and the riches of the decorations, together with the symmetry of the constituent parts, and the brilliancy of the colours that still survive the surrounding desolation, and triumph over the rude hand of time, may suffice to shew the proficiency made by the ancient Egyptians in architecture, painting, sculpture, &c.

As Egypt is excellently situated for commerce, we may naturally suppose, that its inhabitants were

were not long without making use of its advantages, not only with the view of lucrative emolument, but also to supply themselves with metals, timber, pitch, resin, and such other articles as were not produced in their own country; but might be easily obtained in foreign parts for corn, paper, linen, glass, and other Egyptian commodities. Diodorus asserts, that Psammetichus gained great riches by trade, before his accession to the regal dignity; and we find in the writings of Moses, that the Midianites and Ishmaelites traded thither, so early as the time of Jacob. It is also certain that Solomon established a very considerable trade in those parts, and this trade seems to have been carried on with little interruption, by the Jews, till the time of Ahaz, when it fell into the hands of the Syrians, and afterwards devolved to the Tyrians; till it was completely restored to the Egyptians by the Ptolemies.

The Egyptian language is indisputably one of the most ancient in the world, and in all probability an original tongue. We are informed by Moses, that when the patriarch Joseph was exalted to the second dignity in Egypt, he had a new name conferred upon him of Egyptian derivation, and that he made use of an interpreter in his first conversations with his brethren; by which it is sufficiently obvious, that the Egyptian language was *then* distinct from that of other nations, and yet this very language is, in a considerable measure, preserved to the present time in the Coptic; though a great part of it has unavoidably been lost since the conquest of Egypt by Cambyses, and it has also been mingled with several Greek, Persian, Latin, and Arabic words, as the natural result of

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the successive government of those nations. The Arabic is at present so universally spoken in Egypt, that the Copts or native Egyptians themselves rarely speak any other; the common people having totally forgotten their ancient tongue, which few, even of the priests, understand perfectly.

No part of ancient history is more uncertain or abstruse than that of the first Egyptian monarchs. This nation, fondly conceited of its antiquity, deemed it glorious to lose itself in an abyss of countless ages, as if desirous of carrying its pretensions backward to eternity. According to the account of its own historians, gods and demi-gods governed it successively, through a series of twenty thousand years. But the absurdity of such an assertion is sufficiently obvious.

To gods and heroes succeeded mortals as sovereigns of Egypt, of whom Manetho has left us thirty dynasties or principalities, which (if allowed to be successive) make up a series of time of more than five thousand three hundred years, to the reign of Alexander the Great; but this is evidently erroneous: besides, Eratosthenes, an historian of Cyrene, has written a catalogue of thirty-eight kings of Thebes, all different from those of Manetho. Much labour has been used by the literati in attempting to clear up these difficulties; but it is now generally supposed that the kings of these dynasties did not reign successively, but many of them at the same time, and in different parts of Egypt.

Menes is universally acknowledged by historians as the first king who swayed the Egyptian sceptre. In his time the greatest part of the country was a morass, till he diverted the course of the Nile, and

founded

founded the city of Memphis, within the ancient bed of that river. He was the first who instructed the Egyptians in theology; introduced domestic luxury; and instituted magnificent feasts, on which account his memory was execrated by one of his successors.

Herodotus informs us, that the Egyptians had a catalogue of three hundred and thirty monarchs, extending from Menes to Moeris, and that nothing worthy notice was recorded of any of them, except an Ethiopian woman named Nitocris: but Diodorus affirms, that the family of Menes successively filled the throne for the space of fourteen hundred years. As therefore we find so vast a chasm in the accounts of both historians, we shall venture to fill it up, in part, with some transactions that seem to belong to a very remote period.

During the reign of Timaus, king of Egypt, the government was subverted, and the country completely subdued by a multitude of ignoble persons, who came, like a resistless flood, from the east, and behaved in the most inhuman manner towards the ancient inhabitants; extirpating the princes, burning the cities, demolishing the temples, and carrying the women and children into captivity. After satiating their rage and cruelty by these atrocities, they elected a king from among themselves, who chose Memphis for the royal residence; and, by placing garrisons in various parts, contrived to keep both the upper and lower region in subjection. Particularly he fortified the eastern parts, to secure him from an invasion of the Assyrians, who were at that time a powerful people. He rebuilt a city, in the Saitic nome, which was seated on the eastern bank of the river Bubastis, and, having surrounded it with a strong

 wall,

wall, placed a garrison of twenty-four thousand soldiers therein.

On the decease of Salatis, the throne was successively occupied by Beon, Aphacnas, Apophis, Janais, and Assis, who, like their predecessor, used their utmost endeavours to destroy the whole nation of the Egyptians. These invaders were called Hycsos or shepherd kings, and are said by Manetho to have held all Lower Egypt in subjection for the space of two hundred and fifty-nine years, at the expiration of which they were obliged, by Amosis, king of Upper Egypt, to abandon their illegal possessions.

According to the account of Diodorus, Busiris in process of time obtained the diadem, and was succeeded by eight princes of his line; the last of whom, called Busiris the second, founded the city of Thebes, and made it the capital of his kingdom.

Osymandyas occupies the next place in the catalogue of our author, though it is equally uncertain whom he succeeded, or at what time he obtained the regal dignity. He is said to have chastised the Bactians for a revolt, with an army of four hundred thousand foot, and twenty thousand cavalry: and his monument far exceeded the most splendid of those which graced the royal city. It consisted of spacious courts, shrines, porticoes, temples, a library, and other buildings. The first court was 200 feet in extent and forty-five feet high. Next to this was a square portico 400 feet long on each side, and supported by figures of animals of an extraordinary size: the ceiling was designed to represent the beauteous canopy of heaven, being painted of an azure blue and sprinkled with a profusion of stars. Beyond this portico was the second court similar in extent and

and construction to the first, but enriched with variety of exquisite sculptures, three of which were designed to represent the royal founder, with his mother and daughter; and a fourth was erected in honour of his mother only, whose head was decorated with three crowns, in token of her illustrious birth, marriage, and progeny. This court led to a second portico, the walls of which were covered with numerous sculptures and paintings representing the king fighting at the head of his army, accompanied by a lion; the captives deprived of their hands as a reward for their cowardice; the royal sacrifices and triumph; and two gigantic statues, each twenty-seven cubits high. From hence three passages led into a great hall supported by columns, and decorated with several representations of parties engaged in law, and the discussion of causes before the assembly of judges. Next was a gallery in which were apartments stored with the most delicious refreshments. Here was a statue of the king, most curiously wrought and painted, in the act of presenting to the gods the annual produce of the Egyptian mines, amounting to 3,200,000 minæ, or 96,000,000 of pounds sterling. Not far from hence was a magnificent library with this appropriate inscription—"The office for the diseases of the mind:" and beyond the library was a curious edifice containing twenty couches, and the statues of Jupiter, Juno, and the king. This was surrounded by seven pavilions ornamented with pictures of the sacred animals; and from hence was the ascent to the mausoleum of Osymandyas, which discovered an extraordinary magnificence, being encompassed with a circle of gold, one cubit broad and 365 cubits in circumference, and this

ring being divided by the days of the year, shewed the rising, setting, and aspects of the stars, cacording to the Egyptian astrology.

Uchoreus, the last descendant of Osymandyas who reigned in Egypt, is said to have enlarged the city of Memphis; to have secured it from invasion by mounds and trenches; and to have adorned it with several public buildings. He translated the royal seat from Thebes to this city, and has been therefore regarded by several authors as its original founder.

Having followed Diodorus thus far in his account, we shall now relate what Herodotus has left upon record concerning Nitocris.

This woman succeeded her brother (an Ethiopian, who was murdered by the Egyptians, though they afterwards conferred the crown upon her), and meditating revenge for his untimely fate, put many of her subjects to death privately, and afterwards contrived a subterraneous building, whither she deluded the chief objects of her vengeance to a feast, and in the midst of their mirth, overwhelmed them with destruction, by turning the river upon them through a secret passage. She then eluded the rage of the populace by taking refuge in a place well fortified with ashes. Her person is said to have been extremely beautiful, but her disposition was tinctured with cruelty. Some authors suppose her to have erected the third great pyramid.

After twelve generations, we find the throne of Egypt filled by Moeris, who dug the celebrated lake that bore his name, built a sumptuous portico on the north side of Vulcan's temple at Memphis, and erected some other structures.

Sesostris,

Sesostris, being designed by his father * for a great warrior, was in his childhood and youth attended by all the male Egyptians of his own age, who, together with the prince, were inured to a hard and laborious life, that they might one day be able to sustain the toils of war without repining. When he was more advanced in years he was sent, with his companions, against the Arabians, who had never been conquered. In this expedition he acquired a considerable share of military knowledge; surmounted all the dangers of serpents and venomous creatures; patiently endured the hardships attached to a dry and steril country, and finally compelled the enemy to bow to his resistless arms. He was next sent by his father to try his fortune westward, and he accordingly subdued the greatest part of the African continent with the same facility that attended his enterprises in Arabia. About this time his father died, leaving him the undisputed succession of the government. Sesostris immediately formed the design of conquering the world: but previous to his quitting the kingdom he provided for his domestic security by a generous and obliging behaviour towards his subjects at large, and by magnificent donations and remissions of punishments among his soldiers. He also divided the kingdom into thirty-six nomes or provinces, and bestowed them on persons of the most approved fidelity.

* Historians relate, that the father of Sesostris was warned by Vulcan, in a dream, concerning the future conquests of his son; and that in consequence of this dream he got together all the males born in Egypt on the same day with the prince, and had them nursed and brought up with him, upon the presumption that they who had been the constant companions of his youth would prove the most zealous warriors and the most faithful counsellors.

Having

Having taken these truly politic precautions, he levied forces equal to his great designs, and headed them with officers of known courage, who were chiefly selected from the companions of his youth. He had no less than seventeen hundred of these officers, who were equally worthy of command for their bravery, loyalty, and love of discipline; and his army consisted of six hundred thousand foot, twenty-four thousand horse, and twenty-seven thousand armed chariots.

Conscious, however, that this army was not completely adequate to his vast intentions, he broke through the ancient superstition of the Egyptians, and fitted out a fleet of 400 sail, which was commissioned to vanquish the isles and cities lying on the coast of the Red sea; while the king himself, heading his land forces, obliged the nations of Ethiopia to pay him an annual tribute of ebony, gold, and ivory; and afterwards overran and pillaged all Asia and some part of Europe. He is even said to have extended his victories beyond the Ganges, and to have advanced as far as the ocean. The Scythians were obliged to submit to his authority. The ancient kingdom of Colchis was partly colonised by his followers; and his empire extended from the Ganges to the Danube. It was his custom to erect pillars in every country he subdued, with an inscription to this effect—"Sesostris, king of kings, and lord of lords, vanquished this country by the power of his arms:" and these pillars were also marked with hieroglyphical figures, expressive of the courage or pusillanimity of the conquered nations.

Finding a scarcity of provisions in Thrace, whither he had advanced in the progress of his conquests, he returned to Egypt laden with the spoils

spoils of various subjugated nations, and followed by a surprising multitude of captives. He now rewarded his officers and soldiers with truly royal munificence, in proportion to their rank and merit; resolving that those who had been his companions in the toils of war should be enabled to pass the remainder of their days in the full enjoyment of peace and plenty.

While he thus provided for the future repose of his brave followers, he rendered his power highly advantageous to his subjects, by enriching their country with useful works and magnificent edifices.

An hundred temples, raised as monuments of gratitude to the tutelar gods of all the cities, were the first and most celebrated testimonies of his signal success; and in the course of this universal undertaking no Egyptian was employed, as appeared from an inscription upon each temple to this effect—" No native laboured hereon." But he was particularly studious of embellishing the temple of Vulcan, at Memphis, in acknowledgment of that god's imaginary deliverance of himself and his family from fire * at the period of his return from the wars.

To secure Egypt from the inroads of its neighbours, the Syrians and Arabians, he fortified all the eastern side, with a wall that extended from Pelusium to Heliopolis, a distance of 187 miles and a half. He also raised a great number of lofty mounts, to which he removed such towns as had formerly been injured by the inundation of the Nile; and cut on both sides of the river

* At the time here referred to, the king and his family were in imminent danger through the contrivance of his own brother.

several

several canals, which not only advanced the trade and prosperity of the kingdom, by affording an easier communication between the distant cities; but also rendered the country inaccessible to the cavalry of its enemies, which in former times had harassed it by frequent predatory incursions.

With respect to the kings and chiefs of the conquered nations, who waited upon him to present their tribute, his behaviour was grossly insolent; for he is said to have caused these princes, four a-breast, to be harnessed to his car, instead of horses, that they might draw him to the temple. A mode of conduct so unworthy a monarch as seems to tarnish all his warlike actions, and draws a cloud over the lustre of his pacific virtues.

Having lost his sight in his old age, this celebrated hero of antiquity laid violent hands on himself, and left the throne to his son Pheron.

This monarch, by some called Pheron, and by others Sesostris the second, seems to have performed nothing in the military way. Herodotus relates that in an extraordinary inundation of the Nile, he capriciously took offence, and insolently threw a javelin into the waters, as if he intended thereby to chastise them for their incroachment upon his dominions; he was, however, immediately afflicted with a violent pain in his eyes, and soon after had the misfortune to be involved in total darkness.

Many ages after this singular event, the government devolved to Ammosis, whose reign was literally one continued scene of cruelty, violence, and oppression. Many of his subjects were dragged to execution without cause; others were stripped of their possessions upon no other motive than his imperious will; and toward all he be-

haved

haved with the most intolerable arrogance; till at length he was driven from the throne by the united exertions of the unhappy Egyptians, and Actisanes, king of Ethiopia.

Actisanes united Egypt and Ethiopia under his government. He bore his prosperity with great prudence and moderation, and behaved in the most affectionate manner towards his new subjects. Having caused a general search to be made after the Egyptian robbers, he commanded their noses to be cut off, and then banished them to the remotest part of the desert, between Syria and Egypt, where he built them a town, which, from the mutilation of its infamous inhabitants, was distinguished by the name of Rhinocolura.

On the decease of Actisanes, the throne was left at the disposal of the Egyptians, and they accordingly elected Mendes for their king. His actions, however, were, in all probability, unworthy notice, as he is merely celebrated in history for building a sepulchral labyrinth.

After Mendes, ensued an anarchy or interregnum for five generations, at the end of which a Memphite, of ignoble extraction, was exalted to the royal seat. The priests characterised him as a magician, and pretended that he could assume whatever form he pleased. His Egyptian name was Cetes, which the Greeks rendered Proteus. During his reign, Paris and Helen were driven by contrary winds on the coasts of Egypt, in their passage to Troy; but when the Egyptian monarch understood the perfidious breach of hospitality the young stranger had committed, he commanded him to quit his dominions within three days; at the same time detaining Helen and

her

her husband's treasures till they might be restored to the injured owner.

Rhampsinitus, the son and immediate successor of Proteus, was of so avaricious a disposition, that Diodorus asserts, his conduct during his whole reign, was rather that of a mean-spirited steward than of a mighty king. The same author informs us, that he was never at any expence, either for the honour of the gods or the welfare of his people, but that his sole delight was in the augmentation of his private treasure, which at his decease amounted to no less than 400,000 talents. He is, however, said to have been a strict observer of that good order which had hitherto subsisted throughout the kingdom, from its first foundation.

This king was succeeded by seven other, all of nameless fame and ignoble character, except Nilus, who is celebrated for the great number of canals he dug in the country, and for his endeavours to render the advantages of the Nile as general as possible, for which reason the river that had been formerly called Egyptus, was now distinguished by his name.

Cheops is branded in the page of ancient history for his tyranny and impiety. He began his reign with shutting up the temples and forbidding all public sacrifices; he then boldly subverted the laws, invaded the liberties of his people, and finally reduced him to a state of the most abject slavery; great numbers of them being sent to work in the Arabian quarries, and others being burthened with the labour of raising the largest of the pyramids. By this and other works of ostentation, the king was reduced so low, that he exposed his daughter to prostitution for gain. She complied

complied with his injunctions, and is said to have required each of her gallants to contribute a stone towards a small pyramid which she built, after her father's example, to perpetuate her memory.

This tyrannical prince, having reigned fifty years, was succeeded by his brother Cephrenes, whose actions were strictly consonant with those of his predecessor. He also erected a pyramid, but its dimensions were considerably smaller than those of the other. He reigned fifty-six years, and left orders that his remains should be deposited in his pyramid; but neither this king nor Cheops obtained their wish in this respect, as their friends, dreading the rage of the populace, buried them in silence and obscurity.

Egypt having thus groaned beneath the sway of tyrannical power, for the space of one hundred and six years, was next governed by Mycerinus, the son of Cheops, who, being of a merciful disposition, and abhorring the impiety of his deceased relatives, opened the temples, restored the sacrifices, encouraged his people to follow their respective avocations with avidity, and cheerfully redressed the injured to the best of his ability. This conduct might naturally have been supposed to have drawn down blessings upon his person and family; but, on the contrary, his beloved daughter was torn from his arms by death, and the oracle at Butus pronounced that his own life should continue but six years more. In consequence of this prediction the king sent to remonstrate with the oracle, alleging that his father and uncle, who were monsters of impiety, had been blessed with length of days; while he, who had reverenced the gods, and acted with justice and humanity towards his subjects, was requited with

so ungrateful a sentence. To this expostulation the oracle replied, that Cheops and Cephrenes were acquainted with the decree of fate (which had doomed the Egyptians to one hundred and fifty years of severe misery), and had acted conformably thereto; but as the present reign had interrupted the course of the destined affliction, it must therefore be suddenly terminated. Mycerinus, finding his doom irrevocable, resolved to make the most of his allotted time, and ordering a splendid illumination to be prepared every night, he devoted the whole of his time to feasting and revelry, thenceforward making no distinction between day and night. He is also said to have erected a pyramid, which from the basis to the middle was of Ethiopian stone, and inscribed on the northern front with the name of the royal founder.

Though we are unable to fix with accuracy the *time* of his succession, we shall now proceed to notice Gnephactus, a king renowned for his temperence and for the execration he denounced against Menes, who first introduced excess and luxury among the Egyptians. This execration resulted from the sweet repose which Gnephactus enjoyed, after a day of fatigue and slender diet, in the midst of a barren desert; and by consent of the priests it was engraved upon a pillar in the temple of Thebes.

Bocchoris, the son of this abstemious prince, was surnamed the Wise, on account of his great prudence and knowledge; though his personal appearance is said to have been despicable. He is called the fourth Egyptian law-giver; and his excellent decisions were retained for several ages, after his death. The lustre of his qualities was, however,

however, in some degree, eclipsed by his inordinate love of money; and he drew a general odium upon himself, by letting in a wild bull to the sacred animal called Mnevis, though the latter obtained a complete victory over his antagonist. Previous to this event, Bocchoris was highly venerated by his subjects, but at last he was taken captive by Sabbaco, the Ethiopian, and put to death.

Asychis, whom some authors suppose to have been the same with Bocchoris, is said to have built the eastern portico to the temple of Vulcan with peculiar magnificence; to have erected a pyramid of brick, on which appeared a vaunting inscription; and to have enacted a law, whereby a man might borrow money on the dead body of his father.

The throne was now filled by a blind man named Anysis, who, on the invasion of his kingdom by Sabbaco, fled for shelter to the fens.

Sabbaco, who is said to have condemned the unhappy Bocchoris to the devouring flames, no sooner found himself established in his new dignity, than he laid aside his cruelty, and became a pattern of clemency and policy. He was excited to the invasion of Egypt by a dream, which assured him that he should hold that country for the space of fifty years. During his continuance in Egypt, he exhibited the brightest proofs of wisdom and piety, and studied to render his power serviceable to all his subjects. At length, however, he had a vision in his sleep, wherein the tutelar god of Thebes informed him that he could no longer retain the Egyptian diadem with happiness and security, unless he massacred the priests as he passed through them with

his

his guards. In consequence of this vision he sent for the priests, and resigning the crown, which he had now held for the promised term of fifty years, he returned into Ethiopia. On this Anysis came forth from his hiding place, and reassumed the reins of government, having formed an island during his long absence, composed of earth and ashes, for his habitation.

Sethon, king of Egypt, and priest of Vulcan, injuriously divested the military order of their lands and ancient privileges; in consequence of which they thought themselves absolved from their allegiance, and firmly resolved not to bear arms under his command. In this state of affairs, Egypt was threatened with an invasion by Sennacherib, king of Assyria. Sethon, perceiving his danger, had now recourse to the men whom he had treated with such injustice; but finding them obstinate in their determination, he repaired to his god, and in the deepest distress implored his assistance. Whilst he was in the temple he fell into a deep sleep, during which he imagined Vulcan stood before him, exhorting him to march against the enemy, and promising to crown his efforts with a complete victory. Reanimated by this dream, he assembled a body of tradesmen, labourers, and artificers, and boldly commenced his march towards Pelusium. The night after his arrival, an infinite multitude of field rats entered the enemy's camp, and gnawed all the quivers, shield-straps, and bow-strings, to pieces; in consequence of which Sethon pursued them with great slaughter, and in memory of the miraculous event, erected a statue of stone in the temple of Vulcan, holding a rat in one hand, and bearing an inscription to this effect: "Whoever beholdeth

beholdeth me, let him learn to reverence the gods." Such is the account given by Herodotus; but we are inclined to suppose, with M. Rollin, that this story is merely an alteration of that which is narrated in the xvii. chap. of the second Book of Kings. We there read that Sennacherib, king of the Assyrians, having vanquished all the neighbouring nations, designed to besiege Hezekiah in Jerusalem. The Jewish ministers, alarmed for their own safety, sent (in opposition to the advice of their prince and the prophet Isaiah) to the Egyptians and Ethiopians for assistance. These armies united and marched immediately to their relief; but were overthrown in a pitched battle by the Assyrians, who pursued them into Egypt, and plundered the country. At his return from thence, on the very night preceding his intended assault of the holy city, he lost one hundred four-score and five thousand men, by the immediate judgment of God, placed in the hands of the destroying angel. This was the *real fact*; but as it was no ways honourable to the natives of Egypt, they endeavoured to turn it to their advantage by corrupting the circumstances and weaving it into the tale recited by Herodotus.

After the death of Sethon, Egypt was divided into twelve kingdoms, and as many nobles seized on the government of the state. These kings entered into the strictest association for the public welfare, and built the famous labyrinth already described, in order to perpetuate their names to the latest ages. Their government was for a considerable time attended with peace, and their regulations were productive of satisfaction and harmony; till at length, being all assembled in the temple of

 Vulcan,

Vulcan, Psammetichus presented his libation in his helmet, the high priest having neglected to provide him with a golden bowl. This occurrence, though purely accidental, was observed by the other kings as an inauspicious augury respecting their future fortunes, as they immediately recollected that an oracle had affirmed, the man who should offer his libation to Vulcan in a brazen cup, should be king of all Egypt. They thought it therefore prudent to secure themselves from his attempts, and unanimously agreed to banish him into the fenny parts of the country. Psammetichus withdrew in pursuance of his sentence, but sent to the oracle of Latona, to enquire by what means he might hope for redress. The oracle affirmed, in answer, that brazen men would suddenly arise from the sea and avenge the severity of his treatment. This declaration was regarded as a flat absurdity; but not long after, some Grecians, Carians, and Ionians, landed in brass armour, which Psammetichus regarding as the accomplishment of the mysterious prediction, immediately engaged the strangers by large promises to stay with him, and uniting them with such Egyptians as espoused his cause, he obtained a decisive victory over the eleven kings, and seized on the whole kingdom for himself. Thus was the duodecemvirate dissolved, after it had continued fifteen years.

B. C. 670. Psammetichus, thus possessed of the throne without a rival, is said to have reigned with as much policy, wisdom, and magnificence, as any of his predecessors. He rewarded his allies to the full extent of his promise. He also gave them certain lands on each side of the

Nile,

Nile, and honoured them with the tuition of several young Egyptians who were desirous of learning the Greek language. Herodotus informs us, that he built the southern portico to the temple of Vulcan, and raised a magnificent edifice, for the reception of the god Apis.

The partiality expressed by this monarch towards the foreigners who placed him on the throne was so obnoxious to the Egyptians, that two hundred thousand of them quitted his service at once, and removed, in spite of every remonstrance, to the territories of Ethiopia. Psammetichus, however, contrived to repair this loss by opening his ports to all strangers, in opposition to the reserved maxims of his predecessors, and by entering into an advantageous alliance with the Athenians and other Greek nations. After a reign of fifty-four years he died, and was buried in the temple of Minerva at Sais. He is celebrated for the siege he laid to Azotus in Syria, which held out against the whole power of Egypt for twenty-nine years; and he is said to have been the first king who sent persons to discover the springs of the Nile, and to have adopted a singular experiment * in order to prove which was the most ancient nation in the world.

On

* Psammetichus, being anxious to prove whether the Egyptians were in reality the most ancient nation upon earth, caused two children born of poor parents to be brought up in a hovel under the care of a shepherd, who was to nourish them with goats' milk, and to seclude them carefully from every other human being, that they might never have an opportunity of hearing an articulate sound. At the end of two years, as the shepherd was one day entering the hut to feed these children, they both extended their little hands towards him, crying out at the same time *beckos beckos*. They were immediately

B.C. 616. On the decease of Psammetichus, the sceptre devolved to his son Nechus, a prince of a great and enterprising genius. In the very commencement of his reign, he attempted to cut a canal that might unite the Red sea with the Nile; but after much expence and labour he was warned by an oracle to desist. He accordingly gave up his design; built a fleet of galleys in the northern sea, and another in the straits of the Arabian gulph; and sent out some of the most expert Phœnician mariners, upon a discovery of the African coasts. Nor was he only great at sea, but also formidable by land. The scripture expressly says, that he went out against the king of Assyria. In this expedition he was opposed by Josiah, who was mortally wounded in the valley of Megiddo, after Nechus had in vain asserted that his arms were not taken up with the least design to do that prince any prejudice. The conqueror then proceeded to the banks of the Euphrates, subdued the city of Carchemish, and at the expiration of three months, returned towards Egypt. Hearing that Jehoahaz had raised himself to the throne in Jerusalem, he ordered him to appear before him at Riblah in Syria, where he loaded him with chains, and sent him prisoner into Egypt. He then visited Jerusalem; made Eliakim king over Judah, changing his name to Jehoiakim, and imposing on him a tribute of one talent of gold and a hundred talents of silver.

mediately taken to court, that the king might hear them speak; and after much inquiry it was found that the *Phrygians* called *bread* by the name of *beckos*. The Egyptians were therefore obliged to resign the honour of antiquity or rather of priority to the Phrygians.

Thus

Thus he became master of Judea and Syria; and, in commemoration of his good fortune, he consecrated to Apollo the garments which he had worn in his most splendid engagements.

His enjoyment of these new acquisitions was, however, but of short duration; for in a few years he was shamefully defeated and stripped of all his possessions in Syria and Judea by Nebuchadnezzar, king of Babylon, who undertook to drive the Egyptians from Carchemish, and recover the Syrian and Phœnician provinces. After this period, the actions of Nechus gradually dwindled into obscurity, nor did he again attempt to quit the boundaries of his own kingdom. He died in the sixteenth year of his reign, and left the kingdom to his son.

Psammis held the regal dignity but for six years; and history contains nothing respecting him worthy of mention, except that he made an expedition into Ethiopia. During this reign a splendid embassy was sent by the Eleans to know whether the most sage Egyptians could discover any defect in the Olympic games. The king accordingly called an assembly of the most judicious men in his dominions, who having heard all that could be said in favour of the institution and its regulations, asked the Eleans whether strangers and citizens were both admitted to contend at their games; and on the Eleans replying that they were open to any one, the Egyptians pronounced their conduct erroneous, since it was natural they should favour their fellow-citizens more than foreigners. B. C. 600.

Apries, the son of Psammis, and the Pharaoh Hophra of holy writ, entered into a league with Zedekiah, king of Judah, against the king of Babylon,

Babylon. About two years after this transaction, which marked his accession, he led out an army to the relief of Jerusalem, then closely besieged by Nebuchadnezzar; but finding that the Babynian resolved to give him battle, he retreated hastily to his own country, and abandoned the Jews to the implacable fury of their enemy. To reward this breach of faith, Ezekiel predicted that the Egyptians should be confounded and desolate for forty years, and that they should gradually degenerate till they should have no power to elect a monarch of their own. The scripture speaks of Apries in very disadvantageous terms, and finally threatens him with a violent death, which was his fate.

The fulfilment of these prophecies and threatenings are satisfactorily recorded, even by profane historians, who inform us that Apries, in consequence of exposing the Egyptians to a dreadful defeat, by sending them to the relief of Andican, king of Lybia, caused an universal defection among his subjects; that in the hope of appeasing the disturbance by the mediation of his supposed friend Amasis, he furnished the rebels with a valiant leader *, whom they accordingly saluted king of Egypt; and that Apries, being

* During these intestine commotions, Egypt was invaded by Nebuchadnezzar, who miserably harassed the country, and led great numbers of its inhabitants into captivity. At length, however, he came to an accommodation with Amasis, and quitted the kingdom with an immense booty, which had been promised him by the God of Israel, in these words, "Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus, yet had he no wages nor his army for Tyrus. Therefore, thus saith the Lord God, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and it shall be the wages for his army."

van-

vanquished in a pitched battle near Memphis, was taken captive by the usurper, who for some time treated him with great respect; but at length delivered him into the hands of the people, who immediately strangled him, and laid his body among his deceased ancestors, in the temple of Minerva.

Amasis is generally believed to have been of plebeian extraction, upon which account he met with no respect from his subjects in the beginning of his reign. He, however, thought it most prudent to subdue their temper by an artful mode of conduct, and to conciliate their affections by gentleness and reason. He caused a golden cistern, in which he used to wash his feet, to be melted down and cast into a statue, which by his express order was exposed to public adoration. The people hastened in crowds to perform their devotions before the new god, when the king informed them of the vile uses to which it had once been applied, though it was now become an object of their worship. The application of this remark had the desired success, and the king was from that time treated with due veneration. He always attended closely to business during the morning, and devoted the rest of the day to mirth and conviviality: but as he sometimes carried his gaiety beyond due bounds, his friends assured him that he would infallibly render himself contemptible by the unsuitableness of his conduct: to which remonstrance he readily answered, that the mind of man required relaxation to preserve its energy; and that it was as impossible to be always serious, as for a bow to continue always bent, without sustaining a material injury.

B. C. 569.

He

He built a magnificent portico to the temple of Minerva at Sais; removed an edifice* consisting of one single stone, from Elephantina to the same city; founded the great temple of Isis at Memphis; and enriched the other celebrated temples with a profusion of gifts and ornaments. He seems to have had a strong partiality for the Greeks, to whom he granted some important privileges; and gave free permission to settle either in the famous mart of Naucratis, or upon the sea-coasts. So great was his fame for munificence and humanity, that when the Delphians endeavoured to raise a contribution towards the rebuilding of their temple, which had been destroyed by fire, he voluntarily gave them a thousand talents of alum. He made an alliance with the Cyrenians, and married Ladice, the daughter of Critobolus. After the consummation of his nuptials, he sent a gilded statue of Minerva and his own portrait to the city of Cyrene; to the city of Lindus he presented two stone statues of the same goddess; and to Samos he sent two wooden images of himself, which were seen standing several ages afterwards behind the gates of the great temple of Juno. To these particulars we may add, that he was the first prince who conquered Cyprus, and extorted a tribute from its inhabitants.

Hitherto we have spoken of Amasis as a great and happy monarch, but we are now obliged to

* Two thousand men were employed during the space of three years in transporting this extraordinary edifice, which measured twenty-one cubits in front, fourteen in depth, and eight in height: the interior dimensions were eighteen cubits, twelve, and five.

confess

confess that his reign, however glorious in some particulars, was mixed with ignominy, and that his latter days were darkened by one of the most dreadful storms that ever threatened the safety of Egypt. Xenophon assures us that Egypt was subdued by Cyrus; which must have been during this long reign. Herodotus asserts, that Amasis and Croesus were leagued together against Cyrus; and it is well known that Nebuchadnezzar almost ruined the whole kingdom; though no mention is made of this destruction by profane authors, who have either copied from the ancient records of Egypt, or depended upon the oral traditions of the Egyptian priests, men who would naturally exert themselves to hide from every scrutinizing eye the foul dishonour of their nation.

Amasis, having by some means exasperated Cambyses the Persian against him, was threatened with an invasion by that prince, immediately after the death of Cyrus. At the same time Phanes of Halicarnassus, commander of the Grecian auxiliaries in the pay of Amasis, quitted Egypt upon some private disgust, and embarked for Persia. Amasis was justly alarmed at the gathering cloud, and was perfectly sensible how great a loss he must sustain in the defection of a man who, as a valiant captain, a judicious counsellor, and a person thoroughly acquainted with all state affairs, might strengthen the hands of Cambyses, and facilitate the destruction of Egypt. He therefore sent out a swift-sailing galley to pursue the fugitive, who was accordingly overtaken at Lycia; but having intoxicated his guard, he rendered abortive all the schemes of Amasis, and proceeded without molestation to the court of Cambyses.

About the same period of time Amasis, as if destined

destined to involve himself in accumulated misfortunes, renounced the friendship and alliance which had formerly subsisted between him and Polycrates, the tyrant of Samos. In consequence of this preposterous behaviour, Polycrates offered to assist Cambyses with a fleet of ships, in his purposed invasion. Thus we see the Egyptian prince at once devoted to destruction by an implacable enemy, deserted in his utmost need by a valued officer, and despised by the man with whom he had formerly lived in the most remarkable harmony. Previous, however, to the commencement of the impending storm, Amasis paid the debt of nature, in the forty-fourth year of his reign; and left a distracted kingdom to his son.

B. C. 525. Psammenitus had scarcely assumed the ensigns of his new office, when Cambyses appeared on the frontiers with a powerful army. A body of forces was levied with all possible expedition, to elude the pressing danger; but the Persian laying siege to Pelusium, made himself master of that important city, without the least opposition from the Egyptian garrison, who durst not aim an offensive weapon at the enemy's army, lest they should injure some of the dogs, cats, or other sacred animals which Cambyses had craftily placed before his troops.

Immediately after the surrender of Pelusium, Psammenitus advanced to stop the progress of his foe. Previous to the engagement, the Greeks who served under Psammenitus, anxious to express their indignation against their faithless countryman, Phanes brought his children into the camp, killed them before their father's face, and drank their blood in presence of the two armies. This barbarity roused the Persian soldiers to vengeance,

and

and they immediately commenced their revenge with such fury as soon put the Egyptian forces to flight, and covered the field with their dead bodies. Those who escaped the slaughter fled to Memphis, where they soon after tore a Persian herald to pieces, and carried his limbs in a horrid triumph through the city. They were, however, soon besieged by their inveterate foes, and compelled to surrender at discretion: when their enormities were rewarded by the public execution of the prime nobility, among whom was the son of Psammenitus. The Egyptian monarch himself was taken captive, but Cambyses restored him to his liberty, and would probably have entrusted him with the administration of affairs; but this usage made no impression on his vindictive spirit, which thirsted for revenge on the conqueror; he was therefore condemned to drink bulls' blood, and expired after a dismal reign of six months, and a short captivity.

Cambyses now proceeded to Sais, which was the burying-place of the Egyptian kings; and having caused the dead body of Amasis to be taken from the sepulchre, he exposed it to a thousand indignities, and finally ordered it to be reduced to ashes. He afterwards pillaged and burnt the Theban temples; killed the god Apis with his own hand; and ordered the priests to be severely whipped. These severities made so strong and dreadful an impression upon the minds of the wretched Egyptians, that they afterwards regarded the Persians with the most irreconcileable aversion.

In the reign of Darius Hystaspes, they broke out into an open revolt, and remained in a state of rebellion against the Persians, till the second year of Xerxes, when they were chastised for their presumption, and reduced to greater subjection than

 before,

before, under one Achæmenes, who was appointed their governor.

B.C. 460. Their sufferings, however, seem rather to have irritated than broken their spirit; as we find them revolting again, in the fifth year of Artaxerxes Longimanus. At this period they persuaded Inarus, king of Lybia, to fill their vacant throne, and implored assistance from the Athenians, who embraced with eagerness this opportunity of driving the Persians from Egypt. These auxiliaries attacking the Persian fleet, took and destroyed fifty sail of their ships; and then sailing up the Nile, hastened to join the Egyptian and Lybian forces, under the banner of Inarus. Having effected their purposed junction, they ventured to attack the Persian general, though his army consisted of three hundred thousand effective men; and their attempt was crowned with such success, that a third part of the enemy were slain, together with the general himself, and the rest fled to Memphis, where they took refuge in the best fortified part of the city called the White Wall.

The Egyptians, elated with this brilliant success, now supposed that they had completely delivered themselves and their posterity from the severity of their oppressors: but, at the end of three years, during which they had blocked up the Persians in the White Wall, they were engaged and defeated by Artabazus, governor of Silicia, and Megabyzus, governor of Syria. Inarus was wounded in the engagement, but he retreated with his Athenian allies, and the remnant of the Egyptian army, to the city of Byblus, in the island of Prosopitis, where he sustained a siege of eighteen months' duration. The majority of the Egyptians laid down their arms, and acknowledged

ledged the sovereignty of Artaxerxes; but Amyrtæus retreated with a body of men to the fens, where he enjoyed his government for several years without molestation, as the nature of the place secured him against all the attempts of the Persians.

Inarus and his adherents, in the mean time, were fully occupied in defending themselves against the vigorous attacks of the enemy: but, at length, the latter having recourse to stratagem, drained that branch of the Nile which contained the Athenian fleet, and thus effected a passage to the island. Inarus and the Egyptians now surrendered themselves, on condition of being secured in their lives; but the Athenians set their vessels on fire, and resolved to sell their lives at the dearest rate: the Persians, however, thought fit to offer such terms as were accepted. At this juncture, a fleet of fifty Athenian ships appeared in the river, on behalf of the besieged; but they were immediately destroyed by the Persians, and with their destruction ended the war between Inarus king of Egypt, and Artaxerxes of Persia, under whose government the Egyptians ever after remained quiet, and made no further exertions for the recovery of their liberty. Sartamus was now left as governor of Egypt, and Inarus was carried to Susa; where, in violation of the Persian general's promise, he was condemned to the ignominious death of the cross.

Amyrtæus, the Saite, still remained in possession of the marshy country; and in the fifteenth year of Artaxerxes, was joined by an Athenian fleet of sixty sail, but nothing worthy of notice has transpired, to the prejudice of the Persians.

In the tenth year of Darius Nothus, the discontent of the Egyptians again burst through the barriers of restraint, and they revolted a third time from their detested conquerors. Amyrtæus being apprised of their designs, was inspired with the most enthusiastic ardour in behalf of his distressed countrymen; and rushing from his sequestered abode, put himself at the head of the rebels, and performed such prodigies of valour, as effectually drove the Persians beyond the frontiers, and left him monarch of the whole kingdom.

Elated with his glorious success, and burning with the desire of revenge, Amyrtæus resolved to carry his arms into Phœnicia; that, in confederacy with the Arabians, he might drive the Persians from thence also. This expedition, however, proved unfortunate to the Egyptian, who was engaged by Darius in person, and overthrown.

Pausiris, the son of Amyrtæus, was now elected to the throne of Egypt, with the consent of the Persians; by which means the Egyptians, though probably tributary, experienced some alleviation of their misfortunes, under a governor of their own nation.

Subsequent to this reign was that of Psammetichus, a barbarous and ungrateful prince, who, hearing that Tamus, a Memphite by birth, had quitted the Persian service, and sailed for Egypt with his family and effects, fell upon him as an enemy; and caused him to be inhumanly murdered with all his followers, that his treasures might be conveyed into the royal coffers.

Nephereus, who next succeeded to the throne, sent a squadron of an hundred galleys to assist the Lacedæmonians in their war against the Persians,

sians, and supplied them with 600,000 bushels of corn, for the subsistence of their army; but the vessels which carried this valuable present, were all taken by the Persian fleet at Rhodes, and never reached the place of their destination.

Acoris, the successor of Nephereus, entered into a treaty against the Persians, with the Tyrians, Barceans, Arabians, and the king of Cyprus. About the same time Gaus, the only survivor of the family of Tamus, who, like his father, had been promoted to the rank of admiral in Persia, quitted the service; and carrying with him a great part of the fleet and army, formed an alliance with the Egyptians and Lacedæmonians. But soon afterwards Gaus was assassinated by some of his treacherous followers, and various other incidents conspired to set aside the designs which began to alarm the Persian power. B. C. 398.

Thirty years after the accession of Amyrtæus to the throne of Egypt, and the expulsion of the Persians, Artaxerxes Mnemon threatened the Egyptians with a cruel war. Great preparations were accordingly made, and Acoris engaged a great number of mercenaries under the command of Chabrias the Athenian; but, previous to the commencement of hostilities, Acoris died and left the kingdom to his son.

Psammuthis enjoyed the regal dignity but one year; and his actions seem to have been unimportant, as they are passed over in silence by historians.

Nepherotes his successor, reigned but four months. He is called the last of the Mendesian race.

The sceptre now devolved to Nectanebis, who, in the second year of his reign, was invaded by the

the Persian fleet and army. Owing, however, to the king's precautions, and the mutual jealousies that subsisted between the Persian commanders, the attempt of the enemy was rendered abortive; and they were finally obliged to retreat, by the inundation of the Nile.

Five years after this event, Agesilaus, king of Sparta, visited Egypt in character of an ambassador, to request succours for the Lacedæmonians, who were severely distressed by the Thebans: and, in seven years after this embassy, Nectanebis died.

Tachos, the succeeding prince, collected all his forces, in order to frustrate the plans of his ambitious enemies, who had not yet relinquished their hope of reducing Egypt. To strengthen himself the more effectually, he applied for succour to the Lacedæmonians, who granted his request, and sent him a considerable number of troops under the command of Agesilaus; but Tachos conceiving a disadvantageous idea of that monarch, violated his promise of appointing him generalissimo of the forces, and slighted those counsels which might have preserved Egypt from destruction. Having joined his mercenaries and Egyptians together, he marched imprudently towards Phœnicia, designing to attack the Persians in that quarter; but, during his absence, the Egyptians shook off their allegiance, and placed his kinsman Nectanebis on the throne. Agesilaus cheerfully espoused the cause of the new monarch, in revenge for his uncivil treatment, and thus completed the ruin of Tachos; who fled through Arabia, and took refuge beneath the Persian government.

Nectanebis had scarcely obtained the crown, when a Mendesian came forth with one hundred thousand

thousand men to wrest the sceptre from his hands. This rebellion increasing daily in strength, became at length so* formidable that the king was necessitated to shut himself up in one of his towers, and endure a siege; till at length the besiegers were defeated by Agesilaus, who took the Mendesian prisoner, and established Nectanebis in the full possession of his dominions.

In the twelfth year of this reign, the Persians made great preparations for the reduction of Egypt; but the Sidonians and Phœnicians entering into a confederacy with Nectanebis, formed an excellent barrier to his kingdom, as it was impossible that the enemy should approach without marching through Phœnicia. Upon this account, the Egyptian prince detached a body of Greek mercenaries to join the allies; who, being encouraged with the supply, expelled the Persians from their territories, and were immediately after joined by the Cypriots, in their struggle for complete liberty. Darius Ochus being apprised of these particulars, resolved to put himself at the head of his forces, and to inflict a severe chastisement upon the unruly Egyptians; a design which was approved and forwarded by Mentor the Rhodian, who was perfectly acquainted with the concerns of Egypt.

Nectanebis, in the mean time, assembled an army of one hundred thousand men, consisting of forty thousand mercenaries, and the rest Egyptians;

* This rebellion might have been easily crushed in its commencement, if the advice of Agesilaus had been followed; but Nectanebis supposing the Lacedæmonian would betray him as he had betrayed Tachos, acted diametrically opposite to his directions, till the urgency of his affairs convinced him of his error, and induced him to leave the management of the war to his zealous ally.

tians; but they did not altogether amount to a third part of the Persian troops. With some of them he guarded the passes through which the enemy must approach, and the others were appointed to garrison the frontier towns. Darius, on the other hand, detached three bodies from his army. The first, commanded by Lachares the Theban, sat down before Pelusium: the second, under the command of Nicostratus the Argive, sailed up the Nile in a squadron of the Persian fleet, and landing at a convenient place formed a strong encampment in the heart of the country; and the third remained under the command of Mentor, in expectation of a favourable opportunity for their incursion.

The whole kingdom being justly alarmed at the position of Nicostratus, all the neighbouring garrisons undertook to force him from his intrenchments; but after a long and well-disputed combat, the Egyptians were utterly overthrown and dispersed. Upon the news of this defeat, Nectanebis abandoned the passes and marched hastily to the capital, which he supposed Nicostratus would assault with his victorious fleet and army. This removal completed his ruin, as the Greek garrison at Pelusium immediately surrendered to Lachares, upon condition that they and their effects should be conveyed in safety to Greece: and Mentor the Rhodian, entering the country, affirmed publicly that Darius would receive with clemency all who submitted, but take the most ample vengeance on all who presumed any longer to oppose him. The Egyptians and Egyptian Greeks immediately strove which should make the most ready submission; and Nectanebis, thus driven to despair, fled with his treasures into Ethiopia, from whence he never attempted to return.

From

From this time Egypt was a province of Persia, till that monarchy was subverted; and Alexander the Great was received with open arms by the Egyptians, as their deliverer from the Persian tyranny. B. C. 350.

CHAP. IV.

THE HISTORY OF EGYPT, FROM THE FOUNDATION OF THE SECOND MONARCHY, BY PTOLEMY SOTER, TO ITS REDUCTION INTO A ROMAN PROVINCE.

UPON the division of the Macedonian empire, after the death of Alexander, Ptolemy * Lagus was invested with the government of Egypt, Lybia, and part of Arabia; provinces which he retained during his life, and transmitted, with some new acquisitions, as an hereditary

* Historians differ materially in their assertions respecting the extraction of this prince; some affirming that he was a native of Eordea, a small place in the province of Mygdonia, and that he was called Lagides, or the son of Lagus, though he was commonly believed to be an illegitimate son of king Philip; others supposing him to have been of the royal family of Macedon, not by the father, but his mother Arsinoe, who was nearly related to Philip; and others assuring us that he was of a mean descent, and that he served in the Macedonian army as a common soldier, till his gallant behaviour induced Alexander to honour him with a chief command. Ptolemy himself seems to have preferred the name of Lagides to any other appellacion, as he transmitted it to all his descendants; and Epiphanius tells us, that he instituted a military order in honour of his father, calling it from his name Lageion. But whatever was his real extraction, it is certain that he was equally beloved by Alexander, and the army; and all the ancients have given him a most extraordinary character.

reditary kingdom to his descendants. He chose the city of Alexandria for the usual place of his residence, and granted many privileges to all persons who settled there, whether Greeks, Jews, or Egyptians; in consequence of which it became one of the most wealthy and populous cities of the world. Hence it is called by the ancients the second metropolis of the world, the city of cities, the queen of the east, a second Rome, &c.

B. C. 304. Though Ptolemy exercised the regal authority, from the time of his appointment to the government, he did not assume the title of king, till he found himself firmly settled in his new dignity, after the unsuccessful attempts of Antigonus and Demetrius, which were relinquished nineteen years after the death of Alexander. From this time he reigned twenty years, agreeably to Ptolemy's canon, and these with the nineteen ascribed by that writer to Philip and Alexander Ægus, make up the thirty-nine years, which other authors suppose Ptolemy Lagus or Soter * to have

* This name was first given to Ptolemy Lagus by the Rhodians on the following occasion—Antigonus having projected the seizure of the island of Cyprus, which was then held by Ptolemy, demanded a squadron of ships from the Rhodians for the accomplishment of his purpose; but as those islanders were sensible of the great advantage which resulted from their trade with Egypt, they refused to enter into any measures that appeared inimical to the interest of Ptolemy. Antigonus, in revenge, sent his son Demetrius with a powerful fleet and army to reduce their island; but Ptolemy afforded such succours to the besieged during the space of a whole year, that Demetrius was obliged to conclude a peace upon honourable terms; and the Rhodians, in testimony of gratitude, consecrated a grove to Ptolemy, and decreed that he should be honoured with the name of Soter or Saviour, in commemoration of their happy deliverance.

reigned

reigned alone. For in the fortieth year of his reign he placed Ptolemy Philadelphus on the throne, declaring him his partner and successor to the kingdom after his death.

In this year, which was the first of the hundred and twenty-fourth olympiad, was finished the famous tower in the island of Pharos, noticed in a former chapter; and the image of Serapis was brought to Alexandria, after Ptolemy had for three successive years requested it of the king of Pontus without effect. Of this deity we have the following account from the ancients. "While Ptolemy Soter was employed in fortifying and embellishing the city of Alexandria, a young man of uncommon beauty and stature appeared to him in his sleep, admonishing him to send immediately to Pontus for his statue, and assuring him that the city and kingdom which entertained it should become glorious and powerful. Ptolemy, struck with the singularity of this vision, discovered it to the Egyptian priests, whose profession related, in a great measure, to things of this nature. But as they acknowledged their ignorance of Pontus and all foreign countries, the king had recourse to an Athenian, who at that time had the administration of sacred affairs in Alexandria. From this person he learned that near the city of Sinope in Pontus, stood a temple greatly resorted to by the natives, and consecrated to the infernal Jupiter, near whose statue stood that of a woman, commonly supposed to be Proserpine. Ptolemy, however, being occupied with other affairs, neglected to send in quest of this deity, till the same vision appearing to him again, threatened him with inevitable destruction if he neglected any longer the advice that had been given

given him. In consequence of this threat, ambassadors were immediately dispatched, with a profusion of rich presents, to Scydrothemis, king of Pontus, to try whether they could persuade him to relinquish the image. They were commanded to take Delphos in their way, that they might consult the oracle of the Pythian Apollo. This they did, and received an answer from the god, which imported that they should proceed and carry home the image of his father, but leave behind that of his sister. Encouraged by this unequivocal reply, they proceeded to Sinope, presented the king with the gifts of Ptolemy, and explained the nature of their errand. Scydrothemis received them graciously, and would cheerfully have complied with their request, had he not been deterred by the menaces of the populace, who would by no means submit to the removal of their statue. In this negociation three years were spent, during which time several ambassadors were sent from Egypt with fresh presents for the king of Pontus, and his favourites; till at length Scydrothemis, being warned by a dreadful vision no longer to retard the accomplishment of the deity's pleasure, yielded to the wishes of Ptolemy, and sent the image by sea to Alexandria, where a temple was erected for its reception, which is said to have surpassed all other edifices in beauty and magnificence except the capitol at Rome.

Ptolemy Soter possessing a considerable share of erudition, as appears from his history of Alexander, which was greatly esteemed by the ancients, founded at Alexandria an academy, or society of learned men, who devoted their time to the study of philosophy, and all other sciences. For the use

of

of these persons, he made a collection of choice books, which gradually increased under his successors to the finest library in the world. At the death of Ptolemy Philadelphus, it contained no less than a hundred thousand volumes; and it was afterwards enlarged till the number of books amounted to seven hundred thousand. In the war which Julius Cæsar waged with the inhabitants of Alexandria, the most considerable part of this library was unfortunately reduced to ashes. But as two separate buildings were erected for the same purpose, three hundred thousand volumes still remained in the Serapeum; where we imagine Cleopatra deposited the two hundred thousand volumes of the Pergamean library, which she received as a present from Marc. Antony. This, with other additions, rendered the new library more considerable than the former; and though it was repeatedly plundered during the revolutions that occurred in the Roman empire, yet it was constantly replenished with books of the utmost value, and retained its incomparable celebrity till it was finally destroyed by the orders of an ignorant and enthusiastic caliph, whose absurd religion inspired him with an unconquerable aversion to literature, truth, and politeness. The museum, situated in that quarter of the city called the Bruchion, stood after the destruction of the library, and lasted till the war of the emperor Aurelian with the Alexandrians. Strabo, speaking of this museum, says that it was a spacious edifice adjoining the royal palace and fronting the harbour; that it was surrounded by a portico, where the philosophers walked and conversed together; and that it was originally endowed with large revenues. This institution seems have been of a

 similar

similar nature with the colleges of Europe; and as we are indebted to these for the great men they have given to the world, so did Alexandria owe to its museum many writers of sound learning and reputation, as Origen, Athanasius, Clemens, Alexandrinus, &c.

Plutarch informs us that the celebrated Demetrius Phalereus was the first who proposed the founding both of the museum and the library, and that Ptolemy cheerfully embraced the proposal, as being suggested by a man who was equally eminent for his learning, and other excellent qualifications. When the king had approved of this advice, and taken proper measures for procuring books of the greatest value, the judicious projector was charged with the care of the collection; and Ptolemy found in his new institution an ample fund of pleasure and diversion, highly suitable to the taste of a prince, who was eminent for his own literature, and justly renowned for his encouragement of it in others.

B. C. 284. Towards the close of the second year of Philadelphus, his father Ptolemy Soter expired in the eighty-fourth year of his age, and the forty-first of his reign. He was indisputably the best prince of his race, and left behind him an illustrious example of prudence, justice, and clemency, which none of his successors attempted to imitate. He retained the same unaffected ease and simplicity of manners in his royal dignity, as he had shewn while in a private station. He did not think himself degraded by conversing with the meanest of his subjects: the objects of oppression had at all times a free access to his person, and the injured party might safely look up to him for redress, and future protection.

tection. When he gave a public entertainment, he thought it no disparagement to borrow plate of his friends, having no more of his own than was absolutely requisite for his common use; and when his courtiers observed that a monarch should be better provided, he readily answered, that the true magnificence of a king consisted in his enriching others rather than himself.

Ptolemy had four wives, viz. Artonis, Thais, Eurydice, and Berenice. By the third of these women he had Ptolemy Ceraunus, or the Thunderer, who being the eldest of the male issue, was in fact the rightful heir to the crown; but Berenice *, whose wit and beauty had gained an entire ascendency over her royal consort, prevailed upon him to exclude Ceraunus from the succession, and to settle it upon her children; in consequence of which, he resolved to share the throne in his life-time with her son Philadelphus, to prevent the wars that might otherwise arise between the brothers, after his decease. He had also issue by his other wives, Lenticus, Lagus, Irene, Ptolemais, and Lysandra.

Ceraunus finding himself disappointed in his expectations, quitted Egypt, and fled to the court of Seleucus Nicanor, where he was received in the most affectionate manner, and entertained with unbounded hospitality: yet the ungrateful wretch conspired against his benefactor, and treacherously murdered him. He now seized the kingdom of Macedon, which Seleucus had recently wrested from Lysimachus; but as he could not expect to enjoy these dominions in

* Berenice is said to have borne four children to Ptolemy Soter, viz. Philadelphus, Argæus, Philotera, and Arsinoe.

peace while the queen and children of Lysimachus were alive, he formed the horrid resolution of putting them to death, in order to free himself from any apprehensions on their account.

Arsinoe, the widow of Lysimachus, though half sister to the usurper, was well acquainted with his cruel temper; and had therefore prudently absconded with her children, on the death of Seleucus. Ceraunus however resolved that his prey should not escape him; and therefore feigning a passion for Arsinoe, he offered to espouse her, and to adopt her two children as his own. This proposal was at first rejected, through dread of some unhappy consequence; but Ceraunus, to obviate all suspicion, repaired to a temple which the Macedonians held in the highest veneration, and there protested before the statues of the Gods and the friends of Arsinoe, that he entertained no thought inimical to the welfare of his sister and her children. After these solemn protestations, the projected marriage was celebrated with all possible magnificence. Ceraunus crowned his sister, with the utmost apparent affection, in the presence of the whole army, and the royal pair made the most pompous entry into the city of Cassandria, whither the king was invited by his deluded bride. The houses of every description were superbly decorated, the streets were crowded with multitudes of people who came in their best apparel to congratulate their new sovereign on his accession to the throne; the two sons of Arsinoe, viz. Lysimachus and Philip, marched out of the city to meet their father-in-law, who embraced them with all seeming tenderness; and Ceraunus, together with Arsinoe, was put in full possession of the citadel. But now the incomparable

parable traitor, having fully attained his ends, threw off the mask; caused the young princes to be assassinated in the very bosom of their distracted mother; and stripping her of all her possessions, banished her into Samothrace, with only two wo-ment to attend her. Such diabolical actions might be naturally supposed to incur a dreadful retribution, and we accordingly find that this monster of cruelty was taken prisoner, the very next year, by the Gauls, and literally torn to pieces. While we contemplate with horror the matchless barbarity of this man, we must of necessity applaud the prudence of Ptolemy Soter, who excluded him from the throne of Egypt, as that prince was certainly acquainted with his brutal disposition.

B. C. 284.

Ptolemy Philadelphus becoming, by the death of his father, sole master of Egypt and its dependencies, determined to revenge himself upon Demetrius Phalereus, for the honest advice which that able counsellor had given to Soter, respecting the disposal of his crown; and he accordingly sent him under a strong guard to a remote fortress, where he was to remain in close confinement till the king should resolve on the nature of his punishment; but in the mean-time the accidental bite of an asp terminated the life and sufferings of the illustrious prisoner, whose uncommon virtues and abilities merited a better fate.

After the death of Ceraunus, Arsinoe quitted the place of her banishment, and hastened to the court of her brother Philadelphus, who being struck with her charms, exalted her to the participation of his throne, after he had divorced another woman of the same name, whom he had espoused on his accession to the crown, but

whose

whose jealousy prompted her to some treasonable designs. On the discovery of the plot, all the other conspirators were executed; and the queen was confined for life to a province of Upper Egypt, bordering upon Ethiopia.

Pyrrhus, king of Epirus, having been defeated in Italy, by the Romans, after a six-years' war, and driven disgracefully into his own country, Ptolemy Philadelphus was anxious to form an alliance with the conquerors, whose name began to be highly celebrated among foreign nations; and he accordingly sent ambassadors to Rome for that purpose. This being the first time that any Egyptian had visited Rome, the senate was greatly delighted to see foreigners come from such a distance to solicit the friendship of their republic, whose dominions were at present confined within a narrow compass. They immediately dispatched four ambassadors to Egypt, who met with a reception at Ptolemy's court suitable to their rank, and worthy the magnificence of an Egyptian monarch. At a splendid entertainment given by the king, each of them was presented with a crown of gold, which they readily accepted; but the very next morning they placed them on the statues of Ptolemy, which were erected in the city. This contempt of wealth established the reputation of the Romans in Egypt, but the king would not suffer them to depart without some other tokens of his royal favour towards their republic and themselves; however they shewed the same disinterestedness on their return, as they deposited all their presents in the public treasury, before they gave an account of their embassy to the senate.

Antigonus Gonatus, king of Macedon, having rendered

rendered himself very formidable to the Grecian states after the death of Pyrrhus, the Athenians and Lacedæmonians entered into a confederacy against him, and persuaded Ptolemy to unite in their measures. The Egyptian monarch accordingly sent a fleet, under the command of Patroclus, to relieve the city of Athens, which Antigonus had besieged; but in consequence of a misunderstanding between the commanders, Antigonus proved victorious; and Patroclus was compelled, for want of provisions, to sail back into Egypt, without effecting his purpose. Happening to touch at Caunus in his passage he met with the poet Sotades, who had fled from Alexandria to avoid the vengeance of Ptolemy, against whom he had written a sharp and scandalous satire. Patroclus, thinking that he had now an excellent opportunity of recommending himself to his master's favour, caused the poet, who was equally famous for the unbounded licence of his muse and behaviour, to be wrapped up in a sheet of lead, and thrown into the sea.

Ptolemy, who had for a long time enjoyed the sweets of domestic tranquillity, was at length unexpectedly alarmed by the revolt of Magas, who had been hitherto regarded as one of the king's most faithful friends. This man was the son of Berenice, by a Macedonian officer, previous to her marriage with Ptolemy Soter, and in consequence of her ascendancy over the mind of her royal consort, she had obtained for this son the government of Lybia and Cyrene. Magas having strengthened himself in these provinces by long possession, and an advantageous marriage with a princess of Syria, began to give the reins to his ambition, and actually B. C. 265.

formed

formed the design of driving his brother from the kingdom. With this intent, he marched at the head of a numerous army towards the capital, and obtained possession of Paretonion in his way thither, but upon intelligence that the Marmarides had revolted from him he abandoned his enterprise and returned home. The king, who was then with a great body of troops on the frontiers, had a favourable opportunity of cutting off the rebels, by falling upon them in the rear; but he was prevented from embracing it by a similar revolt among the Gauls, whom he had taken into his service, and who had now resolved to seize the throne for themselves. To obviate this danger, he hastened back into Egypt, and shut up the conspirators so effectually in an island of the Nile, that they all perished, either by famine or the sword. Magas, after quelling the troubles which demanded his attendance at home, renewed his designs upon Egypt, and prevailed on Antiochus Soter, his father-in-law, to invade the country on one side, while he should make an incursion on the other. These measures were however frustrated, as Ptolemy, who received private intelligence of all his motions, sent forces into all the maritime provinces of Syria, which committed such devastations as obliged Antiochus to relinquish his engagement, and Magas thought it most advisable to withdraw his pretensions.

Ptolemy now began to turn his thoughts to the advancement of his people's prosperity; and to this end he resolved to draw to Egypt all the trade of the east, which the Tyrians had till this time carried on by sea to Elath, and from thence by the way of Rhinocorura to Tyre. To effect this important design, Ptolemy built a city

city on the western side of the Red sea, from whence he sent out his fleets to all the countries whither the Tyrians resorted with their merchandise from Elath; but finding that the Red sea, towards the bottom, was extremely dangerous, on account of its numerous shelves and rocks, he transferred the trade to the city of Myas-Hormos, near the frontiers of Ethiopia. To this place all the commodities of the different nations were conveyed by sea, and from thence they were carried on camels to Coptus on the Nile, where they were again shipped for Alexandria; and dispersed from that city all over the west, in exchange for the goods that were afterwards exported to the east. By these means Alexandria became the chief mart of all the trade that subsisted between the eastern and western countries, and continued to be the greatest emporium of the world for upwards of one thousand seven hundred years, till a passage was found out by the Cape of Good Hope. But as the road from Coptus to the Red sea lay across the deserts, where travellers were equally distressed for lodging and water, the king caused a canal to be opened along the great road, which was filled by the water of the Nile, and bordered with houses at suitable distances, where passengers might find repose and necessary refreshments. Ptolemy also provided for the security of his trading subjects, by fitting out two powerful fleets, one of which he kept in the Red sea, and the other in the Mediterranean. With these fleets he effectually maintained his commerce, and kept most of the maritime provinces of Asia Minor in subjection.

Magas, king of Cyrene and Lybia, expressed a desire, in the latter part of his reign, of composing all

all differences with Ptolemy; and in order to effect a complete reconciliation, he proposed a marriage between his brother's eldest son and his own daughter, promising to give the latter all his dominions by way of dowry. This proposal was accepted at the court of Egypt, and peace was concluded upon these terms; but Magas dying before the celebration of the nuptials, his wife Apamia used her utmost endeavours to break off the match; her attempts were, however, unsuccessful, and only served to kindle the flames of war between Ptolemy and her brother Antiochus Theus, king of Syria.

Notwithstanding the labours and inquietudes occasioned by this war, Ptolemy did not relinquish his search for books wherewith to enrich his library, and for paintings and drawings, of which he was a great admirer. Aratus, the Sicyonian, being employed to collect pictures from Greece, conciliated the king's favour, by this service, to such a degree that Ptolemy regarded him as one of his dearest friends; and presented him with an hundred and fifty talents for the restoration of peace and liberty to his native city.

Antiochus, in consequence of various revolutions in the east, was induced to terminate the war which had been carried on for a considerable length of time between himself and the king of Egypt. One of the conditions of the peace stipulated, that Antiochus should divorce Laodice, espouse Berenice, the daughter of Ptolemy, and settle the crown upon the male issue of that marriage; from whence we may naturally suppose that the Egyptian arms had been peculiarly successful.

Ptolemy being a curious collector of books, paintings,

paintings, and statues, observed, while he was in Syria, an image of Diana, which peculiarly excited his admiration; he therefore prevailed on Antiochus for its removal into Egypt; but his queen Arsinoe being seized with a dangerous illness soon afterwards, dreamed that her distemper resulted from the conduct of Ptolemy with respect to this statue. The king immediately sent it back to the Syrian temple, accompanied with a profusion of presents and sacrifices, to appease the anger of the goddess; but the queen's distemper was so far from abating that she soon died, leaving her consort under the greatest affliction for her loss; for though she was considerably older than him, yet he preserved an inexpressible affection for her to the last, and endeavoured to perpetuate her memory, after her decease, by erecting obelisks and other monuments to her honour, and by calling some of the new cities after her name.

The king did not long survive this severe affliction, but gradually sunk into a languishing distemper, which put an end to his life in the sixty-third year of his age, and the fortieth of his reign. He left behind him two sons and a daughter, whom he had by his first wife, the daughter of Lysimachus. Ptolemy Euergetes, his eldest son, succeeded to the throne; Lysimachus (so named from his grandfather by the mother's side) was put to death for engaging in a rebellion; and Berenice was married to the king of Syria, as has been already related. B. C. 246.

With respect to the character of Ptolemy Philadelphus, we cannot propose it as a model worthy of royal imitation; as his numerous good qualities were counterbalanced by his faults. The commencement of his reign was dishonoured by a de-

a despicable resentment against a man of uncommon merit, whose only offence consisted in having given such advice as was strictly consonant with the laws of justice and equity. He caused two of his brothers to be put to death from motives of jealousy. He was greatly addicted to effeminate pleasures; and paid so little attention to military discipline, that the army was utterly unfit for action at the time of his death. Yet, on the other hand, he was a zealous patron of literature, an industrious collector of books, and the man to whom we owe the Greek translation of the Scriptures, commonly called the Septuagint.

Though this prince was extremely fond of scientific studies, he did not suffer them to engross his whole time or attention, but applied himself with unremitting industry to the business of the state, and to such projects as seemed most likely to ensure the wealth and felicity of his subjects. By this laudable conduct he enticed such multitudes of foreigners to settle in his dominions, that he is said to have possessed thirty-three thousand three hundred and thirty-nine populous cities. Conscious that the real power of a monarch consists in the number and riches of his people, he pursued his measures with firmness, and yielded to no discouragement of trouble or expence. He founded an incredible number of cities, and repaired others, granting many important privileges to all who settled in them without exception. Notwithstanding the great expence he must have been at in maintaining two great fleets, an army of two hundred thousand foot, forty thousand horse, two thousand chariots of war, and three hundred elephants, the Alexandrian armory containing three hundred thousand suits of armour, engines,

engines, implements, &c. and the library, museum, &c. he left in his treasury seven hundred and fifty thousand Egyptian talents. Athenæus therefore justly calls him the most wealthy prince of the age; and Appian observes, that "as he was the most magnificent of kings in the distribution of his money, so he was the most skilful and industrious in raising it."

Ptolemy, his eldest son, had no sooner obtained the crown than he engaged in a war with the king of Syria, from whose dominions he brought two thousand five hundred pictures and statues, among which were many of the idols formerly carried from Egypt by Cambyses. These were restored to their ancient temples by the king, who was accordingly honoured by his subjects with the glorious appellation of Euergetes, or the Beneficent. In this expedition he is said to have made himself master of all the countries that lie between Mount Taurus and the confines of India. On his return he passed through Jerusalem, and made a solemn acknowledgment for his conquest over Syria, by offering many sacrifices to the God of Israel. It is highly probable that he had seen the prophesies of Daniel, and that he concluded from thence who was the *real* author of his signal victories. B. C. 246.

Subsequent to the conclusion of peace, Euergetes seems to have devoted the greatest part of his time to the cultivation of the sciences, and the improvement of the Alexandrian library. He dispatched persons of eminence into foreign countries to purchase valuable books at any rate, and invited Eratosthenes, the Cyrenian, from Athens, to take charge of the library.

The tribute of the Jews having been withheld for

for a considerable time from Ptolemy, by the covetous disposition of Onias, the high-priest, a courtier was dispatched from Alexandria to demand the arrears, and to inform the citizens of Jerusalem, that if they presumed to delay the remittance a body of troops would be immediately sent into Judea, with free permission to disperse the inhabitants, and to divide the country among themselves. This message was no sooner made public at Jerusalem than the whole city was thrown into the utmost consternation, as not knowing how to divert the effects of the king's anger. At that time Joseph, the nephew of Onias, was in great repute for his prudence, and the sanctity of his manners: he was therefore summoned to the city, and acquainted with the true state of affairs; in consequence of which he upbraided his uncle with his unjust application of the public money; and told him, that since the nation was involved in such difficulties through his misconduct, it was but reasonable that he should go in person to the Egyptian court, and endeavour to compromise the business with the king. Onias was, however, perfectly aware of his own insufficiency, and being now far advanced in years, he positively rejected the proposal; affirming, he would rather relinquish the high-priesthood, and spend the remainder of his life in obscurity, than undertake such a journey and appear at court. Joseph was therefore deputed in his stead, to the great satisfaction of the people, who being well acquainted with his extraordinary abilities, expected from his management a happy termination of their perplexity. He immediately invited Athenion, the king's messenger, to his house, where he entertained him in the most sumptuous manner, and

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conciliated his esteem so effectually by some handsome presents, that he resolved to make the most favourable representation to his royal master, which he accordingly did on his return to Alexandria.

Joseph in the mean time furnished himself with a suitable equipage; commenced his journey to the Egyptian capital, and in his way thither met with some of the chief nobility of Cœle-Syria, and Palestine, who designed to offer terms for farming the revenues of these provinces. On their arrival at Alexandria, they were informed that Ptolemy had made an excursion to Memphis; Joseph accordingly set out for that city, but had the good fortune to meet with the king upon the road. He was immediately honoured with a seat in the royal chariot, and made so handsome an apology for the neglect of his aged uncle, that Ptolemy was not only perfectly appeased, with respect to the Jews, but likewise allotted their prudent advocate an apartment in the palace, and honoured him with several proofs of a peculiar esteem.

On the day when the revenues of the B C.
provinces were set up in order to be let 234.
to the highest bidder, the Syrians and Phœnicians, who had been Joseph's fellow-travellers, offered no more than eight thousand talents for Cœle-Syria, Phœnice, Judea, and Samaria; but, as they had plainly discovered by their conversation on the road, that these provinces were worth more than double the sum which they now proffered, Joseph upbraided them with depreciating the king's revenues, and offered sixteen thousand talents, besides the forfeitures, which he promised to return into the royal treasury, though they had always been regarded as the pro-

perty of the farmers. Ptolemy listened with pleasure to his new favourite, but asked him what *security* he could give for the fulfilment of his agreement. He readily answered he would give the security of such persons as were *unexceptionable*; and on being commanded to name them, he named the king and queen, affirming, that they would be bound to each other for the faithful performance of his undertaking. This well-timed pleasantry served to confirm the king in his opinion of Joseph; and he cheerfully entrusted him with the charge of all the afore-mentioned revenues, without any other security than his own word.

Joseph, being now appointed receiver-general, borrowed five hundred talents at Alexandria to pay his uncle's arrears, and having received a suitable guard for the execution of his office, quitted the court, in order to act in his new capacity. On his arrival at Askelon, he was grossly insulted by the populace, who positively refused to pay him the accustomed duties, and abused him with the most opprobrious language. He however soon appeased the tumult, with the assistance of his guards; and causing twenty of the ringleaders to be executed, he sent their forfeited estates to the king. By a similar conduct at Scythopolis, where he met with the same contumelious treatment, he so effectually terrified the other cities, that they all paid the king's dues without hesitation. His prudent behaviour, and the punctuality of his payments, procured him such favour at court that he was continued in his office, by three successive monarchs, for the space of two-and-twenty years; at the expiration of which time the provinces

provinces were annexed to the crown of Syria by Antiochus the Great.

Ptolemy having concluded a peace with Syria, applied himself to the enlarging his dominions southward; and proved so successful in his attempts that he became master of all the coasts of the Red sea, both on the Arabian and Ethiopian side down to the straits through which that sea disembogues itself into the southern ocean. These acquisitions were made with little trouble; and the king returned to Alexandria with an immense treasure, which he generously divided amongst his gallant followers. Immediately upon his return, he received an embassy from the Achæans, and promised them his assistance against the Etolians and Lacedæmonians; but they having, in the mean time, requested succours from the king of Macedon, Ptolemy renounced his intentions, and resolved to humble both the Achæans and their new ally, by sending a strong reinforcement to Cleomenes, king of Sparta. His expectations were, however, soon frustrated, as Cleomenes was entirely defeated at the famous battle of Selasia, and finally obliged to take refuge in Egypt. Ptolemy, though much chagrined at this miscarriage of his designs, received the vanquished prince with every demonstration of kindness and respect, allowed him a yearly pension of twenty-four talents, and assured him that he would use his utmost exertions to replace him on the throne; but this promise was annulled by the death of Ptolemy, which happened in the twenty-seventh year of his age.

This prince, with respect to his encouragement of literature, seems to have trodden in the steps of his predecessor, as he applied himself with

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the utmost care to the augmentation of his library, and the remuneration of such persons as were eminent for their learning. He is said to have possessed a considersble share of erudition, and to have written, in his younger days, some historical commentaries that were in high repute.

B. C. 217. Ptolemy Philopator, son of Euergetes and Berenice, succeeded his father in the government, and proved a most debauched prince. Justin affirms that he committed the crime of parricide to obtain the crown, and that he was therefore ironically called Philopator, or lover of his father; but this assertion seems ill-founded. He was named Tryphon, from the effeminacy of his diversions, and Gallus, because he used to walk through the streets on the Bacchanal solemnities with a wreath of ivy on his head, like the galli, or priests of Cybele. In the very commencement of his reign, he caused his brother Magas to be put to death, at the instigation of Sosibius his prime-minister; and this act of barbarity was soon followed by others of a similar nature.

Cleomenes, whom we have already mentioned as obtaining a secure asylum, after his defeat, with Euergetes, was, for some time, entrusted with the most secret counsels of Sosibius; but in consequence of his opposition to the murder of Magas, his advice was soon neglected, and both the king and his courtiers abandoned themselves so entirely to licentiousness and debauchery, that the kingdom fell into a kind of anarchy, and the Spartan prince began to lead a very melancholy life. In the mean time he received intelligence that Antigonus, king of Macedon, was dead; that the Achæans were engaged in hostilities with the Etolians;

Etolians; and that the Lacedæmonians had joined the latter against the Achæans and Macedonians. He therefore reminded Philopator that he had promised to assist him with a powerful fleet; and earnestly petitioned for leave to depart with his followers, as he could not possibly expect a more favourable opportunity than the present for the recovery of his dominions. This request was, however, of no effect, as Ptolemy was too deeply immersed in vice and luxury to attend to such concerns; and Sosibius, knowing the great sagacity and enterprising spirit of the Spartan, deemed it advisable to detain him in Egypt, lest he should invade the kingdom at a future day, and take an ample revenge for the illiberal treatment which he had lately received. It was even judged impolitic to allow him his liberty at Alexandria; wherefore the unfortunate Cleomenes was seized and kept in confinement till his despair suggested the resolution of escaping from prison, with his friends and domestics, in order to excite the Alexandrians to a revolt. This attempt was, however, rendered abortive, and the prince and his followers voluntarily perished by each other, to avoid the ignominy of a public punishment. The dead body of Cleomenes was flead and hung upon a cross, by command of Philopator; who also extended his inhuman revenge to the mother, children, and attendants of the deceased.

Ptolemy, by concluding a dishonourable peace with Antiochus, king of Syria, occasioned so general a discontent among the Egyptians, as finally broke out into an open rebellion; but the royal party seems to have obtained a victory, though historians are silent with respect to the particulars of this event.

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B. C. 208. About this time the king, who had received an affront from the Jews, published an edict, excluding all persons from the palace, who did not sacrifice to the Egyptian deities; in consequence of which every individual of the Jewish nation must either violate the holy law of his Creator, or resign all pretensions to the royal protection, in what case soever he might need it. And by another decree, the Jews were stript of all those valuable rights and privileges, which had induced them to quit their native country and settle in Egypt; for it should be observed, that by favour of Alexander the Great and Ptolemy Soter, they enjoyed the same privileges at Alexandria as the Macedonians, and were enrolled among the first rank of inhabitants. Philopator, however, degraded them to the third rank, and ordered that at the time of this enrolment the mark of an ivy leaf should be impressed on their faces with a hot iron; that this mark should be universally regarded as a badge of slavery; and that every person, who presumed to oppose the execution of the decree, should be punished with death. But that he might not appear an enemy to the whole nation, he made an exception in favour of those who should sacrifice to his idols, promising them the enjoyment of their former rank and privileges. This specious offer was however of small effect, as only three hundred individuals out of the many thousands of Jews who lived in Alexandria, debased themselves by a compliance with the king's command: the others preferring the ignominious badge, or purchasing a dear exemption, with all their property. Those who continued stedfast in their allegiance to their God, expressed their abhorrence of their apostate brethren, by excluding them

them from all manner of communication. This being considered as a contempt of the king's authority, enraged Ptolemy to such a degree that he firmly resolved on the extirpation of the whole nation; beginning with those who resided in Egypt, and then proceeding with equal severity against the inhabitants of Judea and Jerusalem. Pursuant to this sanguinary design, he caused all the Jews who dwelt in Egypt to be brought in chains to his capital, and there to be shut up in the hippodrome, that he might amuse himself and his subjects with the view of their destruction. He next commanded the master of the elephants to prepare five hundred of those animals for the execution of that persecuted people; and appointed the ensuing morning for the tragical catastrophe of their misfortunes. These orders were accordingly obeyed, and the people assembled in great crowds to witness the purposed massacre: but the king having sat till a late hour with his debauched companions, was unable to attend the dreadful exhibition, and the prisoners consequently obtained a short respite. Next morning Ptolemy was awakened, by his own commands, for the same purpose; but being much inebriated, he threatened the person who spoke to him with the effects of his resentment, and the execution was delayed till the third day. In the mean time the captive Jews presented their prayers to Almighty God for their deliverance, and finally obtained that mercy from the Author of their existence which the profligate prince had totally banished from his wicked heart and council; for on the third day, when Ptolemy had taken his seat, and the elephants were let loose upon the trembling prisoners, those terrific animals, instead of assailing

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the Jews, turned the whole of their rage upon the spectators, soldiers, and assistants, and destroyed great numbers of them; which, together with some singular appearances in the air, so terrified Philopator, that he immediately gave orders for the liberation of the Jews; publicly acknowledged the power of their God, and strove to deprecate his wrath by reinstating his injured worshippers in their former privileges, bestowing upon them many favours, and loading them with presents at their departure. The Jews, seeing themselves thus miraculously restored to favour, prevailed on the king to allow them to take vengeance on those of their own nation who had deserted the cause of the true religion; and in consequence of his permission, they put all the apostates to death without exception.

In the ninth year of this reign, two ambassadors arrived at Alexandria to propose a renewal of the ancient friendship and alliance that had subsisted between the Romans and Egyptians. Shortly after this embassy, which was attended with some elegant presents, Ptolemy had an opportunity of obliging the Romans, by rescuing one of their most illustrious officers from captivity, and by honouring him with his especial favour and protection.

Arsinoe, the queen, who had for several years been barren, was at length delivered of a son, who was surnamed Epiphanes, or the Illustrious. His birth occasioned great rejoicings in every part of the kingdom; and many of the Syrian and Phœnician nobles went to Alexandria in order to congratulate Ptolemy on the felicitous occasion: but the king, pursuing his customary diversions, devoted the whole of his time to drinking, gaming, and

and every species of intemperance. Arsinoe, being thoroughly acquainted with his infamous conduct, and finding herself totally disregarded, ventured to reproach him with such severity that orders were given to Sosibius for her assassination.

Soon after the death of this princess, who is said to have testified the most ardent affection for her husband upon all occasions, accompanying him in his wars, encouraging his soldiers, and continuing by his side in the most dreadful engagements, Ptolemy fixed his affections upon one Agathoclea, a woman of mean extraction; and was so absolutely governed by her, by Œnanthes her mother and Agathocles her brother, that his power was literally vested in their hands, and all the civil and military offices, of course, filled with their creatures and favourites. The murder of Arsinoe incensed the populace so violently against Sosibius, that Ptolemy was necessitated to dismiss him from his service, and to raise to the office of prime-minister a young man of quality named Tlepolemus, who had signalized himself in the army, and was at that time the king's treasurer.

Ptolemy, having exhausted a very strong constitution by his intemperance and debaucheries, died in the thirty-seventh year of his age, and the seventeenth of his reign. He was indisputably one of the most wicked princes that ever governed a kingdom. He began his career with the murder of an innocent brother, and terminated it with the assassination of a faithful wife. His whole time was devoted to the gratification of his ruling passions, some of which were of the most detestable nature: his subjects groaned beneath the intolerable oppression of his abandoned courtiers; and the state of his affairs B. C. 204.

was in the utmost confusion. He is, however, celebrated for his liberality towards the Rhodians, who were involved in the deepest distress by an earthquake; for his encouragement of learning; and for his erection of a magnificent temple in honour of Homer, whose statue was placed in the centre of the edifice, and surrounded with the representations of the several cities that claimed the honour of his birth.

As the only persons present at the death of the king were Agathocles, his sister, and their creatures, they concealed the news as long as possible, and in the mean time appropriated to their own use all the money, jewels, and other valuables, which they found in the palace; they also formed a project for usurping the regency during the minority of the young prince, and vainly supposed that the death of Tlepolemus, the new minister, would fully establish their design. When, therefore, they thought proper to publish the king's death, they assembled a council of those Alexandrians who were of the Macedonian race; informing them that Philopator had, with his departing breath, recommended his young successor to the care of Agathocles, and exhorting them to take vengeance on Tlepolemus, who had formed the ambitious design of ascending the throne. Agathocles, who spoke to this purport in the assembly, imagined this weak artifice would have exasperated the people against Tlepolemus, but his malicious contrivance was so ill disguised that he drew upon his own head the destruction which he had planned for the minister. The people of Alexandria, recollecting at this moment the numerous crimes and oppressions of Agathocles and his party, rose in a general tumult, and having placed

placed the young king on the throne in the hippodrome, brought before him Agathocles, Agathoclea, and their mother Œnanthes, and caused them to be immediately put to death; after which their bodies were dragged through the streets of the city and torn in pieces by the furious multitude. The other relatives and creatures of Agathocles met with a similar treatment in revenge for their former austere and oppressive conduct.

Epiphanes, the son and successor of Philopator, was but five years old at the time of these transactions. During his minority Antiochus the Great, and Philip of Macedon, subdued the provinces of Cœle-Syria and Palestine; but were soon obliged to relinquish them by Aristomenes, the prime-minister of Egypt. In the third year of his reign three deputies were sent to Alexandria to notify the victory which the Romans had gained over Hannibal, and the treaty of peace concluded between Rome and Carthage; to thank Epiphanes for his faithful attachment to the republic at a time when the neighbouring nations had renounced their alliance through cowardice; and to intreat him also to continue his amity with the Romans, in case Philip should compel them to carry the war into Macedon. The Egyptian nobles, who were guardians to the prince, encouraged by this embassy, thought it most advisable to place their young king and his dominions beneath the protection of the Roman senate; which they accordingly did, by sending a deputation to Rome for that purpose. The senate, in compliance with their request, empowered M. Lepidus to take upon him the guardianship, which, after a short stay at Alexandria, he conferred upon Aristomenes, an experienced minister,

B. C. 204.

 and

and perfectly acquainted with the affairs of Egypt. He accordingly accepted the honourable charge, and acquitted himself in it with equal prudence and fidelity. In the commencement of his administration he persuaded Ptolemy to offer the most unequivocal proofs of friendship to the Romans; and prudently renewed the ancient alliance between the kingdom of Egypt and the republic of Achaia.

B. C. 195. Ptolemy, having arrived at the age of fourteen, was solemnly crowned and invested with full authority. But no sooner had he assumed the reins of government than he became the prey of flatterers and parasites, who soon obliterated from his mind the judicious councils of his tutor, and rendered the latter part of his reign tyrannical and infamous. Aristomenes did not indeed tamely submit to this contamination of his royal pupil's disposition, but frequently presumed to give him some salutary advice, and earnestly besought him to adopt a mode of life that might prove more advantageous to his subjects and honourable to himself. Epiphanes was, however, so highly offended at his truly friendly liberty, that he passed a sentence of death upon his affectionate censor; and abandoned himself so entirely to every species of intemperance, that the Egyptians began to shrink from his tyrannic power, and actually formed a conspiracy for the purpose of driving him from the throne.

At this perilous crisis he raised Polycrates, a man of great abilities and experience, to the office of prime-minister, and by his prudence obliged the leaders of the rebellion to submit upon certain conditions; but, after promising them life and liberty, he treated them in the most cruel manner, and

and caused them all to be put to death, without mercy. This infamous treachery involved him in fresh difficulties, but he was again extricated by the admirable management of his faithful minister.

He is said to have maintained a strict friendship with the Romans during the whole of his reign; and to have offered them a thousand pounds weight of gold and twenty thousand of silver to prosecute the war against his father-in-law Antiochus, king of Syria. He hated Antiochus on account of the disturbances he had occasioned in Egypt, and his queen was shocked at the cruelty of her parent, who seems to have married her to Ptolemy with no other view than that of destroying the Egyptian monarch, and obtaining an easy conquest of his dominions. But the virtuous princess, inviolably attached to her duty, joined with Ptolemy against Antiochus, and preferred the ties of nuptial love to those of consanguinity.

Ptolemy was likewise extremely anxious to conciliate the friendship of the Achæan republic. Towards the end of his reign he sent ambassadors to them, inviting the confederacy to join with him in an offensive and defensive league, and promising them a supply of ships, money, shields, &c. This offer was accepted, and persons were appointed to renew the alliance; but while they were preparing to depart, news arrived of Ptolemy's death.

This dissipated prince, having crushed the rebellion in Egypt, resolved to quit his kingdom in order to carry on a vigorous war against Seleucus, king of Syria: but as his finances were exhausted, one of his chief officers asked him by what means

he designed to raise money for his purposed expedition. The king answered that his friends were his treasure; in consequence of which the nobles inferred that he intended to pillage them of their fortunes and estates; and, to prevent such an evil, they contrived to put a period to his life by poison, in the twenty-ninth year of his age, and the twenty-fourth of his reign.

While he remained under the care of Aristomenes, and submitted to his directions, he was universally regarded as an excellent and munificent prince; but after the murder of that able man he sunk into the most abject state of wickedness, and tarnished the honour of his youth by his folly, tyranny, and debauchery. He left two sons, Philometor, and Physcon, both under age, and one daughter named Cleopatra.

B. C. 180. Ptolemy Philometor, at the age of six years, succeeded his father, under the guardianship of the queen mother, who governed the Egyptians for the space of eight years with equal propriety and moderation. Upon her death the regency was tranferred to Lannæus, a nobleman of high distinction, and to Eulæus, who was charged with the young king's education. These persons, in the very beginning of their administration, demanded the provinces of Cœle-Syria and Palestine from Antiochus Epiphanes, who at that time occupied the throne of Syria. This demand was peremptorily rejected, and a war ensued; in the course of which Philometor either surrendered himself voluntarily to Antiochus, or was taken prisoner.

The Alexandrians, supposing their sovereign irrecoverably lost, immediately raised his younger brother to the throne, who for some time bore the

the name of Ptolemy Euergetes the Second, but was afterwards distinguished by the appellation of Physcon, or the Great-bellied, in consequence of the extreme obesity which resulted from his gluttony and luxury. On his accession, Cineas and Cumanus were nominated to serve him in the capacity of prime-ministers, and were charged with the important task of restoring the kingdom to its former wealth and splendor. But on the return of Antiochus Epiphanes into Egypt, Physcon was driven from his high station, and Philometer was restored to his authority—Antiochus, however, designed to kindle a war between the brothers, in order that when their strength was exhausted he might seize on their dominions, and to this end he retained Pelusium in his hands, that he might be enabled to enter the country with facility whenever he pleased. But Philometor, obtaining some knowledge of this design, effected an accommodation with his brother, who readily embraced his proposal of reigning jointly, and of uniting their arms against the treacherous Antiochus. In consequence of this agreement, the king of Syria invaded Egypt with a great army, but was finally compelled to relinquish his project and quit the country.

The royal brothers, being delivered from the apprehensions of a foreign enemy, began to quarrel with each other, and their disputes soon rose to such a height, that Physcon dethroned Philometor, and compelled him to quit the kingdom. He accordingly embarked for Italy, and landed at Brundusium; whence he travelled to Rome on foot, meanly clothed and ill attended, a mode of conduct admirably adapted to raise the compassion of the Roman senate. Demetrius, son of Seleucus Philopator,

Philopator, late king of Syria, who was then an hostage at Rome, hearing of the arrival of Ptolemy, and of the deplorable condition in which that prince designed to appear in the metropolis of the world, caused a magnificent equipage to be prepared, and went with it himself to meet him. Having found him on foot, and covered with dust, he embraced him in the most affectionate manner, placed a crown upon his head, and intreated him to make use of the carriage which he brought: but Ptolemy refused the offers of the Syrian, and would not even permit him to accompany him during the remainder of his journey. Demetrius therefore withdrew his useless solicitations, and Philometor entered Rome in the manner he had first intended, and without ceremony took up his lodging in the private house of an Alexandrian painter. The senate, on the first intimation of his arrival, sent for him, and apologised for the omission of those ceremonies which were usual upon such an occasion, assuring him it was not from any want of respect, but merely because his visit had been kept so private that they had no intelligence of it till after his arrival. He was then requested to quit the habit in which he came, to accept of more suitable accommodations, and to fix a day for an audience of the senate.

B. C. 162. Philometor, at the appointed time, presented himself before the conscript fathers, and pleaded his cause so powerfully, that the justice of his complaint was obvious to every auditor, and a decree was immediately passed for his restoration. Two deputies were accordingly sent to attend him to Alexandria, and on their arrival in Egypt they succeeded in negotiating an accommodation between the brothers; by virtue of

of which Physcon was acknowledged king of Libya and Cyrene, and Philometor was restored to the government of Egypt and the island of Cyprus.

This treaty of mutual agreement, though solemnly ratified by the customary oaths and sacrifices, was soon violated by Physcon, who being dissatisfied with his division of territory, sent ambassadors to Rome, requesting that the island of Cyprus might be assigned him. Finding his embassy unsuccessful, he went to Rome in person, in order to press his solicitation; but Menithyllus of Alabanda maintained the opposite cause with great ability. He represented to the senate, in an elegant and animated speech, that Physcon had already received much more than he could reasonably have expected from his injured brother; that he had been protected from the fury of the populace, who suspected him of parricide; and that he had himself acceded to the recent division of territory in the presence of the gods, but that his unbounded ambition had slighted the most sacred bonds, and led him to contemn the solemn decree of the conscript fathers. These assertions were fully substantiated by the ambassadors, who had been sent from Rome to negociate the accommodation; and Physcon had nothing to answer, but that he was compelled by the urgency of his affairs to submit to the proposal of an elder brother, though highly prejudicial to his interests. He insisted upon the inequality of the division, appealed to the equity of the senate for a favourable decision, and craftily suggested that Philometor, by retaining his present large dominions, might soon become a formidable enemy.

This suggestion proved effectual in behalf of the

the royal supplicant: for those refined politicians, who would indisputably have continued firm on the side of justice, though assailed by all the energy of zeal, and the enchanting powers of oratory, no sooner recollected it was for *their own advantage* that the strength of Egypt should be divided, than they adjudged the island of Cyprus to the younger brother, as an addition to his share, in direct opposition to a treaty which had been so lately concluded by their own ambassadors. Two commissioners were therefore sent with Physcon to put him in possession of Cyprus; but they were commanded to use lenient methods, and to persuade Philometor, if possible, to give up the island to his brother.

Physcon arriving in Greece, on his way to Cyprus, raised a great number of mercenaries, with a design to enlarge his territories by force; but on the remonstrance of the ambassadors he dismissed his forces and returned to Libya, while one of the deputies proceeded to Alexandria.

The design of the ambassadors was to bring the two brothers to an interview on the frontiers of their dominions, and there to effect an amicable compromise agreeably to the orders of the senate; but Torquatus, on his arrival at Alexandria, found Philometor much averse to the request of the fathers. He did not, indeed, absolutely refuse to submit to their decision, but, consenting to some things, and objecting against others, lengthened the discussion without coming to any determination. Physcon receiving no intelligence became impatient, and sent Merula, the other ambassador, also to the Alexandrian court, hoping that both the deputies would prevail on Ptolemy to comply with the express orders of their senate.

senate. Philometor, however, still observed the same conduct, treating the ambassadors with great kindness, and entertaining them in the most sumptuous manner for forty days successively, without giving them a decisive answer; and when he found they would no longer be put off, he plainly told them that he would accede to no other treaty than that which had already been ratified between himself and Physcon.

The Cyrenians, in the mean time, conceived so strong an aversion against Physcon, from the accounts of his ill conduct during his short reign at Alexandria, that they determined to keep him out of their country by force of arms. Physcon immediately hastened to Cyrene with all his forces, but was overthrown by the islanders. Being now involved in great difficulties, he sent two ambassadors to Rome to renew his complaints against his brother; in consequence of which the senate declared in his favour, and expressed their resentment against Philometor, by renouncing his alliance, and commanding his ambassadors to leave the city.

Physcon having at length subdued his rebellious subjects, established himself in Cyrene; but his vicious conduct soon estranged the minds of the Cyreneans from their king to such a degree, that several conspirators vowed his destruction, and falling upon him one night as he returned from the palace, wounded him in several places, and left him for dead. This incident was immediately attributed to Philometor, and Physcon repaired with all possible speed to Rome to lay his grievances before the senate, and to shew them the scars of his wounds. Though Philometor was universally known to be a generous and

and humane prince, and one who was most unlikely to have countenanced assassination, yet the conscript fathers hearkened to the base accusation, and carried their prejudices to such a height, that they actually refused to hear Philometor's ambassadors in refutation of the charge. At the same time they appointed five commissioners to conduct their favourite into Cyprus, and to put him in possession of that island, enjoining all their allies in those parts to supply him with auxiliary forces.

B. C. 157. Physcon, thus encouraged by the Romans, assembled a numerous army, and effected his landing in Cyprus; but being there engaged by Philometor in person, his forces were defeated, and he was obliged to shelter himself in the city of Lapitho, where he was closely besieged and finally taken prisoner. Philometor, on this occasion, gave an incontrovertible proof of his good-nature and generosity. Instead of treating his turbulent brother with that severity which his actions deserved, and which every one expected, he indulged him with free forgiveness, restored to him Libya and Cyrene, assigned him some other territories in lieu of Cyprus, and promised him his daughter in marriage. This unexampled clemency put an end to the war, as the Romans could no longer oppose a prince whose innate goodness of disposition had gained him the affection of all the neighbouring nations.

B. C. 145. Philometor, on his return to Alexandria, entrusted the government of Cyprus to a person of the name of Archias; but he perfidiously agreed soon after the king's departure to deliver up the island to Demetrius, king of Syria. His treachery however, was fortunately discovered,

discovered, and Archias, to avoid a public punishment, became his own executioner. Ptolemy, in the mean time, determined to revenge himself upon Demetrius, and accordingly joined the kings of Pergamus and Capadocia in setting up Alexander Balas as a pretender to his crown. This design was attended with complete success, and Alexander was actually placed on the throne of Syria, and received the daughter of Philometor in marriage; but notwithstanding these important favours, the new monarch was suspected of having entered into a plot against his benefactor, and Ptolemy, who consequently became his greatest enemy, marched against him and defeated his army in the vicinage of Antioch, but was himself mortally wounded in the engagement, and died on the fifth day after his victory.

This prince was of an amiable disposition, and is highly commended by all profane historians on account of his clemency and good-nature. Polybius, who was his contemporary, affirms that he was an enemy to all kinds of oppression and cruelty; that during the whole time of his reign he put none of his nobles, nor even citizens, to death, though many of them deserved the most exemplary punishment; and that he always behaved to Physcon, notwithstanding his repeated provocations, with the most unfeigned affection. He was indeed regarded in the commencement of his reign as a mean-spirited prince, who always appeared to shun those dangers that are inseparably attached to a military life; and submitted in a shameful manner to Antiochus Epiphanes, king of Syria, without attempting to lift his sword in defence of his crown and kingdom. But when we contemplate his subsequent conduct we are rather

rather inclined to lay the blame upon Eulæus *, his tutor, than upon his own want of natural courage or capacity. He assumed the name of Philometor to testify his gratitude to his mother for her prudent administration during his minority. He permitted the Jews to build a temple in Egypt, and is said to have received from Aristobolus, an Alexandrian Jew, a commentary on the Pentateuch.

B. C. 145. Cleopatra, queen of Egypt, on the decease of her royal consort, endeavoured to secure the succession for her son; being supported in that design by some of the principal lords; but others, declaring for Physcon, sent ambassadors to invite him to Alexandria. The queen immediately took the most prudent measures for her safety, and engaged a numerous army to espouse her cause. But previously to the commencement of hostilities a compromise was effected between the parties by the Roman ambassador, who proposed that Physcon should marry Cleopatra, and reign jointly with her during his life; but, at the same time, declare her son by Philometor next heir to the crown. These terms were embraced, but Physcon had no sooner obtained the kingdom by his marriage than he murdered the young prince in his mother's arms. This monarch, as we have already observed, was commonly called Physcon, on account of his corpulency; but the name which he assumed was

* Eulæus, who was entrusted with his education, and was at the same time one of his prime-ministers, endeavoured to corrupt him with every species of luxury, in order to render him unfit for governing, and by that means to retain the power in his own hands.

Euergetes,

Euergates, or the Benefactor; this was changed by his subjects into Kakergetes, or the Evil Doer, an appellation to which he had the justest title, for he was the most cruel, wicked, and despicable of the Ptolemies who swayed the Egyptian sceptre. He was no sooner established in the kingdom than he caused all persons to be put to death who had lamented the fate of the young prince; and exercised the most wanton cruelties upon the Jews for no other reason than their adherence to Cleopatra.

In the second year of his reign his queen brought him a son, whom he called Memphitis, from some particular ceremonies which he was performing at the time of the child's birth in the city of Memphis. This occasion of public rejoicing seems to have been peculiarly grateful to the king; yet it was incapable of softening his rugged heart, or of restraining his accustomed cruelties, for even during the general festivity he caused some of the chief nobles at Cyrene who had attended him into Egypt to be barbarously murdered, for having cast some reflections on one of his favourites courtesans. On his return to Alexandria he banished all those who had been brought up with Philometor, and, without the least provocation, gave free permission to the foreigners who composed his guard to plunder and massacre the inhabitants of that wealthy metropolis at their pleasure; in consequence of which the streets were literally deluged with the blood of the innocent citizens; and those few who escaped the horrid slaughter fled into other countries, leaving their native land in a manner desolate. After this unparalleled barbarity, Physcon invited strangers, by his edicts, to repeople the

place,

place, giving them the habitations of the wretched fugitives, and admitting them to all the rights and privileges of the former citizens. As there were among those who had emigrated on this dreadful occasion many philosophers, physicians, geometricians, and masters of other liberal arts and sciences, literature was, by their means, revived in Greece, Asia Minor, the islands of the Archipelago, and other places where they formed their new settlements. The sanguinary wars which had been carried on for a considerable number of years among the successors of Alexander had almost annihilated learning in those parts, but the unfortunate Alexandrians, by erecting schools, and undertaking the tuition of youth for a small salary, revived the several branches of learning, which would certainly have been lost, but for the protection and encouragement given to learned men by the Ptolemies of Egypt.

B. C. 136. While foreigners were flocking from all parts to Alexandria, in pursuance of Physcon's invitation, Scipio Africanus the younger, Spurius Mummius, and L. Metellus, landed at that port; having been sent in quality of ambassadors to visit the countries that were subject to, or in alliance, with their republic. They were commissioned to observe the state of affairs in each kingdom, to compose such differences as might exist between the sovereigns, and to use their utmost endeavours, in every place, for the establishment of peace and amity. Scipio, having filled the world with the fame of his exploits, was received with loud acclamations by the populace, and the king himself went out to meet the ambassadors; but his appearance inspired them with equal contempt and aversion. He,

He, however, affected to shew them the utmost respect, and entertained them, during their stay, with the most costly and delicious viands; but they, preferring the vigour of the constitution to the gratification of the palate, refused to partake of any nourishment but such as was absolutely requisite for the support of nature. After viewing the royal palace, the treasury, and whatever was worthy of notice in Alexandria, they sailed up the Nile to Memphis, and other parts of Egypt; concluding, from their observations on the numerous cities, the great population, the fertile soil, &c. that nothing was wanted but a prince of abilities and application, to render Egypt one of the most powerful states in the universe.

Shortly after the departure of these ambassadors, Physcon began to exercise the same tyrannical cruelties upon the new inhabitants of his metropolis which had compelled the ancient citizens to seek an asylum in a foreign country; and scarcely a day passed without some of the wealthy Alexandrians being murdered upon some frivolous pretence or unjust accusation. We have already observed that this monster of wickedness married Cleopatra, his sister, and brother's widow, and slew her son in her arms on the very day of his nuptials: but now falling in love with his niece, who was also named Cleopatra, he first violated, and then married her; having divorced her ill-fated mother for the gratification of his guilty desires. These, and many other excesses of a similar nature, rendered him so hateful and contemptible among his people, that they only waited an opportunity of taking up arms and revenging their injuries upon the merciless

tyrant who occasioned them. That Physcon retained possession of the throne under so general an odium, was chiefly owing to the management of his prime-minister Hierax, who conciliated the esteem of the soldiers by his punctual payments, and exerted himself to balance, as much as possible, the abominable conduct of his master: but when Hierax was removed from his office, the Alexandrians began to complain openly of their oppressions, and to throw out some menaces against their brutal monarch; Physcon, however, in order to incapacitate them for such retribution, resolved on a general massacre of the young men, in whom the strength of the place consisted; and accordingly ordered the gymnasium, or place of public exercises, to be set on fire when they were assembled, so that they all perished in the flames, or were slaughtered by the mercenary guards whom the king had placed at all the avenues. This diabolical action exasperated the people to such a degree that they immediately ran in a tumultuous manner to the palace, which they reduced to ashes; but Physcon retired undiscovered with his wife and son to the island of Cyprus. The Alexandrians were no sooner informed of his cowardly flight, than they placed his divorced queen on the throne, and expressed their abhorrence of his cruelty by pulling down and destoying all the statues which had been erected to him in Alexandria. Physcon, supposing this to have been done at the instigation of his repudiated consort, resolved to revenge himself upon the harmless Memphitis, whom he now considered only as the child of Cleopatra; and accordingly ordered his throat to be cut in his own presence, and his mangled

limbs

limbs to be put in a box, with the head entire, to shew to whom they belonged. Having thus shed the blood of his own son, who was amiable equally on account of his personal and mental accomplishments, he sent the box to Alexandria charging his messenger to present it at court on the queen's birth-day. His inhuman orders were obeyed, and the public rejoicings were consequently changed into a general mourning: but the exhibition of so dreadful a present served to enflame the minds of the populace, who accordingly resolved to prevent their tyrant from reascending the throne.

Cleopatra, having raised an army, gave the command of it to Marsyas, and Physcon sent Hegelochus with a numerous body of mercenaries against the Alexandrians. The two armies met on the frontiers of Egypt, and a sanguinary battle ensued, which terminated in the defeat of the Egyptians and the captivity of their general, who was sent in chains to Physcon. It was generally supposed that this unhappy prisoner would have been doomed to the most exquisite torments; but the tyrant, to the astonishment of all indulged him with a free pardon, and gave him his liberty; a generosity which resulted entirely from the policy of Physcon, who, finding that his cruelties only tended to exasperate the people, resolved to regain their affection by some public acts of lenity.

B. C. 129.

The queen, being greatly distressed by the loss of her forces, who were almost entirely cut to pièces, sent to implore assistance from her son-in-law Demetrius, promising to reward his exertions with the Egyptian diadem. The Syrian cheer-

cheerfully embraced her proposal, and marching into Egypt at the head of a numerous army, laid siege to Pelusium; but in consequence of a revolt among his native subjects, he was obliged to return with all possible expedition into Syria. Cleopatra, thus disappointed in her hopes, and too weak to resist the conquering arms of Physcon, secured all her valuable effects, and set sail for Ptolemais, where she found an asylum in the court of her daughter. The tyrant immediately returned to Alexandria, and reassumed the government, which he held without further disturbance, till the sixty-seventh year of his age, and the twenty-ninth of his reign, when his death put a period to his oppressive and iniquitous conduct.

It seems scarcely credible that a prince of so vile and barbarous a disposition should have taken any pleasure in the polite sciences, or have deserved the character of a patron of literature. Yet several authors of respectability assure us that he acquired the appellation of the Philologist, from his extensive knowledge, and the facility with which he conversed on all literary subjects; that he enriched the Alexandrian library, at a great expence, with many valuable books; and that he obtained a considerable share of reputation by some historical writings. He left three sons behind him, viz. Apion, Lathurus, and Alexander. To Apion, whom he had by a concubine, he bequeathed the kingdom of Cyrene: and that of Egypt he left to his widow, in conjunction with one of her sons, whom she should choose. The succession belonged, by right of inheritance, to Lathurus, the eldest of his legitimate children; but the queen preferred Alex-

Alexander, whom she supposed most likely to leave the management of affairs in her hands. This unjust partiality was, however, opposed by the Alexandrians, who obliged her to send for Lathurus from the island of Cyprus, whither he had been banished in his father's life-time. The prince arrived accordingly, and was solemnly inaugured; but Cleopatra still retained the desire of absolute authority, and politically established her younger son in the kingdom of Cyprus, that he might be in a condition to afford her important assistance in case of any misunderstanding with the reigning prince.

Lathurus had not long enjoyed the regal dignity before his mother found means to occasion a revolt among the Alexandrians, by accusing him of the most heinous and unnatural crimes, in revenge for some measures he had entered into against her will. Her malicious fictions obtained such credit with the misjudging populace, that they rose in a general tumult against their sovereign, and would certainly have torn him in pieces if he had not fortunately embarked in a vessel which immediately set sail, and carried him beyond the impending danger. Cleopatra immediately sent for Alexander from Cyprus, and having caused him to be proclaimed king of Egypt, obliged Lathurus to be content with the former territory of his younger brother. B. C. 107.

Shortly after this revolution, the inhabitants of Ptolemais were driven to the utmost extremities by Alexander Jannæus, king of the Jews; in consequence of which they sent to Lathurus for assistance, and earnestly requested he would come, in person, to their relief. But the messengers

sengers were scarcely gone, when they recollected that the alliance of Ptolemy might prove as prejudicial to their interests as the enmity of Alexander; for it was highly probable Cleopatra would, upon their receiving the king of Cyprus, march against them with an irresistible body of forces. Upon this consideration they resolved to rely entirely on their own exertions, without admitting any auxillaries; and they took the earliest opportunity of acquainting Lathurus with their determination: but he, having increased his army to the number of thirty thousand men, and provided vessels for their accommodation, sailed immediately to Phœnice, and encamped at a small distance from the city of Ptolemais. Finding the citizens obstinate in refusing to admit his messengers, or to enter into any conference, he was greatly perplexed, as not knowing what mode of conduct to adopt. But while he was meditating on the singularity of his situation, messengers arrived in his camp from the Gazæans, and from Zoilus, prince of Dora, desiring his assistance against the Jews, who were so judiciously divided by Jannæus, that one part of their army invested Ptolemais, while the other ravaged the territories of Zoilus and Gaza. Ptolemy cheerfully embraced this opportunity of employing his troops, and accordingly marched to the relief of those who had called him. His succour was so powerful and opportune, that Jannæus deemed it most advisable to raise the siege of Ptolemais, and led back his army to watch the motions of Lathurus. Conscious of his inability to vanquish so formidable an enemy, he affected to court his friendship, and promised to give him four hundred talents of silver,

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on condition that he would deliver Zoilus and his territories into his hands. Lathurus accepted the proposal; but discovering the treachery of Alexander, who was treating privately with Cleopatra, he suddenly renounced his intentions, and resolved to take the most ample revenge on his pretended ally. With this determination he divided his army the next year into two bodies, one of which he commissioned to besiege Ptolemais, and the other he led in person against Alexander. In the commencement of this expedition he subdued Asochis, a city of Galilee, and carried from thence ten thousand prisoners, with an immense treasure. He also invested Sepphoris, but was compelled to raise the siege, upon intelligence that Jannæus was advancing towards him at the head of fifty thousand men. The hostile armies met at Asophos, near the river Jordan, and engaged with the utmost fury. Victory was for some time doubtful, as eight thousand of Alexander's men, who carried brazen bucklers, performed prodigies of valour, and disputed every inch of ground with the most undaunted firmness; but the Jews were at length defeated and dispersed, after having lost thirty thousand men in the combat, exclusive of prisoners. A most inhuman action is attributed to Lathurus upon this occasion; for, having taken up his quarters, after the engagement, in the neighbouring villages, he caused all the female and infant inhabitants to be murdered, and their mutilated limbs to be put into boiling caldrons, as if he designed to make a repast for his army. This abominable contrivance was intended to strike the deepest terror into the Jews, by representing their enemies as cannibals.

While

B. C. 103. While Lathurus and his followers were employed in ravaging the country, Cleopatra received intelligence of their motions, and instantly resolved to put a stop to their future progress. She therefore raised a powerful army, with incredible expedition, under the command of Chelcias and Ananias, two Jews, who were honoured with her peculiar esteem; and, having embarked with her troops, set sail for Phœnice, where she landed, to the equal terror and astonishment of Lathurus, who hastily raised the siege of Ptolemais, and retired into Cœle-Syria. Cleopatra sent one division of her army to attack the fugitive, and with the other she marched to Ptolemais, expecting to meet with an agreeable reception from the citizens: her expectations were, however, frustrated; as they obstinately refused to open their gates. She therefore resolved to obtain admission by force, and commanded the fortress to be invested.

Lathurus, in the mean time, contrived to elude the pursuit of his enemies, and marched with all his forces into Egypt, which he expected to find slenderly guarded in the absence of his mother. But the troops which Cleopatra had left in that kingdom, defended their charge with the utmost valour, till a reinforcement arrived from Phœnice. Lathurus was, therefore, compelled to return to Palestine, and there take up his winter quarters at Gaza.

The siege of Ptolemais was carried on with such indefatigable vigour and resolution, that the inhabitants were at length obliged to submit to Cleopatra: an alliance was formed between the queen and Alexander Jannæus. The victorious army sailed back into Egypt; and Lathurus, finding that

that all his attempts in Palestine would be rendered abortive, by the schemes and forces of his mother, abandoned that country, and returned to his own territory of Cyprus.

During these transactions, Ptolemy Alexander, the younger brother, suffered all the restraints of slavery under the specious appearance of sovereign authority; but, at length, being wearied with the indignities he received from his ambitious mother, and disgusted at the unnatural malice with which she persecuted Lathurus, he departed privately from Alexandria, choosing rather to live in obscurity with safety, than to share the throne with a woman of so base a disposition. His flight greatly embarrassed the queen, who was well apprised that the Alexandrians would never permit her to reign without one of her sons; and she, therefore, used all possible artifices to allure him back to court. Not long after his return, however, she formed a conspiracy against his life; but Alexander, discovering her treachery, prevented his impending destruction by turning it upon the life of the projector. She was certainly a vicious character, and well deserved this tragical retribution of her actions, if it had come from any hand than that of her own son.

As soon as it was rumoured in the city that Ptolemy had caused his mother to be assassinated, the enormity of the crime stirred up all his subjects against him; they insisted upon the impropriety of submitting to the government of a parricide, and drove him ignominiously from his dominions, which they now conferred upon his brother Lathurus. Alexander for some time led a wandering life in the island of Cos; but, having got together some ships, he,

B. C. 89.

next year attempted to return into Egypt. Being defeated in this design, he fled to Myra in Lycia; and from thence steered his course towards the island of Cyprus, where he hoped to obtain his brother's vacant throne; but Chœreas, one of Lathurus's admirals, obstructed his landing, dispersed his fleet, and killed him in the engagement, after he had borne the title of king for the space of nineteen years. He left a son behind him, named Alexander, of whom we shall have occasion to speak in the sequel.

Ptolemy Lathurus, being now freed from two formidable competitors, began to regulate the government, and to remedy, to the best of his ability, those numerous abuses and disorders which had militated against the public felicity during the late troubles; yet his regulations were so far from giving *universal* satisfaction, that the Thebans refused to submit to them, and even attempted to shake off their allegiance. Hereupon the king led an army against the rebels, defeated them in a pitched battle, and closely invested their city, which resisted all his exertions with the most surprising obstinacy for the space of three years; but was finally reduced, and given up to the rapacity of the irritated soldiers.

B. C. 73. Towards the latter end of this reign, Lucullus being sent by Sylla to procure ships, in order to block up the ports of Piræus and Munychia, landed at Alexandria, and was received in pursuance of Ptolemy's command, with such honours as were only paid to the kings of Egypt. Upon the first intimation of his arrival, the royal fleet sailed out to meet him; and, upon his entrance into the city, the king honoured him with the most distinguishing marks of esteem, allotted him

him an apartment in his own palace, and ordered his ministers to give the Roman's attendants four times the allowance that was usually given to other ambassadors. Lucullus, however, observed the most rigid temperance amidst the splendor and profusion of the court; and refused a pecuniary present which Lathurus pressed him to accept. He even declined visiting the other famous cities of Egypt, which were the admiration of all foreigners; alleging that it would ill become him to take a tour of pleasure, while his general was exposing his life to the most imminent danger in behalf of his country. When he urged his request of maritime assistance, Ptolemy pretended he was threatened with a civil war in his own dominions, and could not, therefore, part with any of his ships; he, however, presented him with his likeness cut in an emerald of great value, and dismissed him with every token of veneration. Soon after this occurrence Lathurus died, having reigned, from the death of his father, thirty-six years; eleven jointly with his mother in Egypt, eighteen in Cyprus, and seven alone in Alexandria after the death of Cleopatra.

Upon the decease of this prince the sceptre devolved to his only legitimate offspring Cleopatra*; but Sylla, who was at that time perpetual dictator at Rome, sent Alexander, the nephew of Lathurus, to assume the reins of government as the next heir of the male line. On his arrival in

* To obviate many obscurities which occur in the Egyptian history, it is proper to remark, that as the males of the royal family had the name of Ptolemy, so the females had that of Cleopatra, though they had likewise proper names to distinguish them from each other.

Egypt he was persuaded to espouse the princess, who had been placed on the throne six months before that period. The nuptials were, accordingly, solemnised with the utmost pomp and magnificence; but Cleopatra, becoming an object of aversion to her consort, either on account of her person, or her share in the regal dignity, was cruelly assassinated nineteen days after the marriage. After this barbarous transaction, Alexander reigned fifteen years; during which time he rendered himself so obnoxious to his subjects by his cruel and tyrannical conduct, that they at last took up arms, and would infallibly have sacrificed him to their resentment, had he not prudently secured his safety by a precipitate retreat. He fled first to Pompey, who was then carrying on the war against Mithridates, king of Pontus, and offered him a large sum of money, in hopes of persuading him to espouse his cause; but, finding his design impracticable, he took refuge in the city of Tyre, whither he had sent great part of his treasures, and there died, as is supposed, with grief, for the loss of his crown. By his last will he made over all his rights to the Romans, declaring them heirs to his wealth and dominions. This will, which was expressly intended to sow the seeds of discord among the Roman senators and the people of Egypt, occasioned some warm debates in the Senate, but it was at length considered invalid, as far as related to the *kingdom*: and the fathers contented themselves with sending to Tyre for the *effects* which the deceased prince had bequeathed to their republic.

The Egyptians, having driven Alexander into banishment, bestowed the crown upon Ptolemy Auletes,

Auletes *, the natural son of Lathurus; who knowing that he had but a contested title to his new dignity, purchased an alliance with the Romans at the price of six thousand talents.

Though the royal yearly revenues amounted to twice this sum, yet Auletes could not raise it immediately without burthening his people with very heavy taxes. This occasioned a general discontent throughout the kingdom: and the refusal of the king to a popular request respecting the isle of Cyprus, exasperated the populace to such a degree, that they unanimously revolted from their allegiance, and surrounding the palace, demanded vengeance on the object of their aversion: but Auletes, on the first intimation of his danger, withdrew privately from Alexandria, crossed Egypt, and embarked for Rhodes, with an intention of imploring assistance from the Roman senate. Finding, on his arrival, that Cato was then in the island, he sent to acquaint him with his landing; expecting that he would, upon this notice, come to visit him: but the haughty Roman ordered him to be told, that if he had any thing to say to him he might come to his house. The Egyptian monarch went to visit him: but, finding that Cato neither vouchsafed to rise at his en- B. C. 58.

* This appellation was given him, because he prided himself on his skill in playing on the flute, and debased himself so far as to contend for the prize in the public games. He was also called Dionysius Neos, or the new Bacchus, from the great pleasure which he took in imitating the effeminacies of the Bacchanals, dancing in a female habit, and in the same measures that they used during the solemnities of their god. Strabo asserts, that he surpassed all his predecessors in the effeminacy of his manners, and was no less contemptible on that account, than his grandfather Physcon was infamous for wickedness.

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trance, nor saluted him otherwise than as an ordinary person, he was much surprised at a mode of conduct which appeared so incongruous with the Roman's simple dress and equipage: his amazement was, however, soon converted into admiration, when, having explained the situation of his affairs, Cato blamed him for leaving the richest country in the world, to expose himself to the numerous indignities which he must endure among the proud and avaricious grandees of Rome; assured him, the wealth of Egypt would be insufficient to satisfy the rapacity of the leading men: and finally exhorted him to return, and strive to regain the affections of his subjects by more equitable conduct; adding, that he would cheerfully accompany him thither, and use his utmost exertions to effect a happy reconciliation. Auletes now perceived the impropriety of his flight, and entertained some thoughts of embracing Cato's judicious proposal; but, on the advice of his companions, he relinquished that design, and pursued his journey.

The Egyptians, in the mean time, not knowing what course he had taken, and either believing or affecting to believe that he had perished, placed the diadem on the head of his daughter Berenice, and sent an embassy into Syria, to Antiochus Asiatichus, who, by his mother Selene, was the next male heir of the family, inviting him to marry the princess that he might reign jointly with her; but he being dead, the Alexandrian nobles enjoined the ambassadors to make a similar proposal to his brother Seleucus, who readily complied with their desire. His conduct in Egypt soon rendered him contemptible in the eyes of his subjects, and Berenice was so violently exasperated

by

by his unbounded avarice, that she laid aside all considerations of duty, and caused him to be strangled, after which she bestowed her hand upon Archelaus, high-priest of Comana, who pretended to be the son of Mithridates the Great, though he was in reality the offspring of that monarch's chief general.

Auletes, on his arrival at Rome, found that Cæsar, on whom his principal hopes were founded, was making war in Gaul. B. C. 57. He was, however, kindly received by Pompey, his other patron, who accomodated him with apartments, and omitted nothing that lay in his power to serve him; yet, notwithstanding the protection of so powerful a man, the king was obliged to go, like a private citizen, from house to house, in order to obtain the suffrages of the senators. Having at last procured a strong party, by dint of ample bribes and promises, he was admitted to lay his complaints before the senate, which he did in the most artful manner, exaggerating the ill-treatment he had received from his rebellious subjects, and reminding the fathers of his alliance with their republic, by which they were bound to support him against foreign and domestic enemies. To oppose these proceedings, and to justify the revolt of the Egyptians, a solemn embassy, consisting of one hundred citizens of distinction, was sent from Alexandria; but Ptolemy found means to destroy most of them either by poison or the sword, and struck such terror into the minds of the survivors, that they were equally incapable of executing their commission, or of demanding justice for the assassination of their colleagues. The rumour of so audacious a contempt of the

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laws, roused the indignation of the public and gave a general alarm. Marcus Favonius, the stoic, boldly accused Auletes before the conscript fathers; expatiated on the misconduct of some interested senators who had suffered themselves to be corrupted with money; and insisted that Dio, a celebrated philosopher, who was the chief the embassy, should appear before the senate in order to testify, upon oath, the murder of his companions. This demand being too reasonable to admit a refusal, Dio was summoned to come forward; but Pompey, Lentulus, and the other leading men, whose favour had been dearly purchased by Ptolemy, declared so openly for the perfidious prince, that Dio was fearful of attending the summons; and Auletes, unwilling to give him time to recollect his accustomed firmness, caused him, shortly afterward, to fall by the dagger of a hired assassin.

Ptolemy, thinking himself secure in the protection of Pompey, had the audacity to avow this infamous action, and the refined wickedness to attempt its justification. A prosecution was, notwithstanding, commenced against Ascitius, the murderer, who was proved to have stabbed Dio with his own hand: yet Ascitius was acquitted in spite of the most unexceptionable evidences. An action was then brought, by the adverse party, against the venal judges; but this also was set aside by the artifices of Pompey's faction: and a decree was carried in the senate for Ptolemy's restoration by force of arms. All the great men were ambitious of reconducting a monarch who had lavished such immense sums upon his protectors; and, after some debates, the honourable

honourable commission was obtained by Lentulus Spinther, the proconsul, who had been appointed governor of Cilicia.

About this time a statue, erected on the hill of Alba, was thrown down by a thunder-storm, in consequence of which B. C. 56. the Sibylline books were opened to discover the meaning of the prognostic. C. Cato, an enterprising young man, who was one of the tribunes, seized this opportunity of confounding the intrigues of Ptolemy's party. He read, or pretended to read, in the Sibylline prophecies, the following words: "If a king of Egypt shall apply to you for succour, assist him, but not with an army; if you adopt violent measures, you must expect great misfortunes." This prediction, though evidently forged, was reported to the people by the keepers of the Sibylline books, and produced its desired effect so forcibly, that the recent decree of the senate was immediately revoked.

Various expedients were now proposed in order to facilitate the king's return without violating the injunction of the B. C. 56. pretended oracle; but, as the diversity of opinion in the senate rendered every scheme abortive, Ptolemy determined, in pursuance of Pompey's advice, to recur to Gabinius, who commanded as proconsul in Syria. Gabinius was a person of the most infamous character, and would readily undertake any thing, however impious or unlawful, for money. He had already ruined the province of Syria by his unparalleled oppressions; and had engaged, for a large reward, to assist Mithridates in the recovery of his crown. Ptolemy came up with him as he was advancing towards

towards the frontiers of Parthia, and delivered into his hands letters, from Pompey, their common friend, wherein he was desired to restore the banished prince, upon such terms as might prove agreeable to both parties.

Gabinius was well aware that he should transgress an express law of the republic by acceding to this proposal, without positive orders from the senate; but on the receipt of five thousand talents, and the assurance that he should be rewarded with five thousand more on Ptolemy's return to the throne, he laid aside all dread of the consequence, abandoned the cause of Mithridates, and marched without hesitation towards Egypt. On his approaching the borders of that kingdom he detached Marc. Antony, who was extremely zealous in Ptolemy's behalf, to seize the passes with a body of cavalry, and open the way for the rest of the army. The young Roman acquitted himself of this commission with the most admirable resolution, and (through the friendly offices of Hyrcanus, prince of Judea, and Antipater, the father of Herod) obtained possession of the important city of Pelusium. Auletes, on entering the place, proposed a general massacre of the Egyptian inhabitants; but Antony, who justly supposed so barbarous an action would fix an eternal stigma on the Roman name, and either prevent or retard the desired restoration, prevented him from executing this design.

On the first intelligence of Antony's success, Gabinius advanced into the heart of the country, where he was met and engaged by Archelaus at the head of a considerable army. Victory however decided in favour of the proconsul: as the Egyptian

Egyptian troops were cut to pieces, and Archelaus himself was taken prisoner. Gabinius might have now terminated the war, without further trouble or effusion of blood, but his avarice tempted him to prolong it; and he accordingly first gave Archelaus his liberty, upon his paying a considerable ransom; and then, pretending that his prisoner had escaped, extorted fresh sums from Ptolemy for the prosecution of hostilities. Archelaus, on recovering his liberty, exerted himself in the most heroic manner for the preservation of his dominions; but his dastardly troops having turned their backs in several encounters, he was obliged to sustain a siege in Alexandria, till, being reduced to the utmost extremity, he marched out to hazard another battle, which put an end to his reign and life. Being deserted by his effeminate subjects, he resolved to perish rather than survive the loss of his crown. Marc. Antony, who had been the particular friend and guest of this valiant prince, commanded his body to be carried from the scene of engagement; bedewed it with his tears, and caused it to be interred with the utmost magnificence.

The entire reduction of Egypt soon followed this event, and Auletes was consequently resettled on his throne: Gabinius left some of his Roman forces to overawe the Alexandrians; and Berenice was sacrificed to the resentment of her inhuman father. Most of the wealthy citizens were also put to death by the command of the king, who had occasion for the confiscation of their estates, to make up the reward he had promised to Gabinius; and every species of violence was daily practised with impunity. Yet neither the authority of the monarch, nor the presence of the Roman

man garrison, could prevent the populace from avenging an insult done to the *gods* of their country; for a Roman soldier having killed a *cat*, the Alexandrians made a general insurrection, and having forced their way through the guards, dragged the offender out of his house, and, in spite of all opposition, tore him to pieces.

C. Rabirius Posthumus, who had lent Auletes the greatest part of the money he had borrowed at Rome, now pressed the king to perform his engagements, but Ptolemy gave him to understand that he despaired of satisfying his claim, unless he would accept the office of receiver general, by which he might pay himself as he collected the revenues. Rabirius, supposing he must otherwise lose his debt, embraced the offer; but the ungrateful prince, soon after, upon some frivolous pretence, ordered the unfortunate creditor and all his attendants to be closely confined, though he was one of Cæsar's dearest friends, and though Pompey was in some degree responsible for the debt, as the money had been advanced at his request, and the obligation executed in his presence.

Rabirius, having found means to obtain his liberty, quitted Egypt with all possible expedition, to elude the more dangerous designs of Auletes; but, to complete his misfortunes, a formal prosecution was commenced against him, on his return to Rome, for having aided Ptolemy in corrupting the senate; for having dishonoured the quality of a Roman knight by accepting an employment in Egypt; and for having shared in the treasures which Gabinius acquired in his late illegal expedition. The eloquent oration which Cicero

Cicero delivered in his defence is an eternal monument of Ptolemy's perfidy and ingratitude.

Auletes died in the peaceable possession of his kingdom, about four years after his re-establishment, and thirty after he had first assumed the government, leaving behind him two sons and two daughters. He bequeathed his crown to his eldest son and daughter, commanding them to be joined in the bonds of marriage, according to the custom of their family, and to govern with equal authority: and, because they were both under age, he recommended them in the most solemn manner to the Romans, who in compliance with his desire appointed Pompey the young prince's guardian.

As Ptolemy, the successor of Auletes, was a minor, under Pothinus an eunuch, and Achilles the commander-in-chief of the army, these ministers, with a self-interested view, deprived Cleopatra * of her share in the regal authority, and compelled her to quit the kingdom. This princess, whose high spirit could never bear an insult, retired immediately into Syria, and having raised a powerful army, prepared to assert her right by force of arms. Ptolemy receiving intelligence of her return at the head of her troops, assembled all his forces that were in readiness, and marched out against her. Both armies encamped between mount Casius and Pelusium, each observant of the other's motions, but neither inclined to venture an engagement. Such was the situation of affairs when Pompey, having lost the battle of Pharsalia, ar-

B. C. 48.

* This was the famous Cleopatra, who had afterwards a considerable share in occasioning the civil wars of Rome.

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rived off Pelusium, expecting to find a secure asylum in Egypt from the malice of his enemies. He therefore sent to inform the king of his arrival, and to solicit permission to enter his kingdom. To this message Ptolemy, who was but thirteen years of age, returned no answer; but the two ministers, Achilles and Pothinus, consulted with Theodotus, a rhetorician, and some others, on the nature of Pompey's request. Some voted for his reception, alleging that it would be an everlasting reproach to the Egyptian nation if they should refuse to succour a man in his distress who had been the constant protector of Auletes, and was the acknowledged guardian of the present king. Others were for desiring him to depart in quest of some other asylum; but Theodotus exerted all his eloquence to shew that it was most advisable to murder him. This diabolical advice was readily embraced, and put in execution; as will be more satisfactorily related in the history of Rome.

Cæsar being informed, in the mean time, that the unfortunate Roman had steered his course towards Egypt, pursued him thither, and arrived at Alexandria just as the news of the perfidious assassination was brought to that city. Theodotus is said to have presented him with the head and ring of his deceased rival; but he melted into tears at the sight, and ordered the head to be interred in a proper place with the accustomed solemnities. Cæsar, on his first landing, appears to have been in imminent danger from the lower class of Alexandrians, who were all in [illegible] on account of Pompey's death: but having obtained admission into the royal palace, he shut himself up, with part of his men, till the tumult

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was appeased. He then ventured to appear in public; and, having conciliated the esteem of the populace by his affable behaviour, visited all the curiosities of that stately metropolis, and frequently assisted at the public harangues of the young rhetoricians and orators. That he might not, however, devote his whole time to diversion, while detained by contrary winds, he began to solicit the payment of the money that was due to him from Auletes, and to take cognizance of the misunderstanding between the prince and his sister Cleopatra.

It has been already related that during Cæsar's first consulship, Auletes obtained of him the alliance of the Romans by the promise of six thousand talents; but as the king had only paid him part of the stipulated sum, and given him a bond for the remainder, he now exacted the debt with great rigour: but what tended most effectually to prejudice the Egyptians against him, and finally induced them to oppose him by force of arms, was the haughtiness with which he acted as judge between Ptolemy and the princess; for he not only summoned them to appear before him for the decision of their difference, but peremptorily commanded them to disband their troops, and abide, without scruple, by the sentence which he should pronounce. This was considered as an open encroachment upon the royal prerogative, and the people loudly remonstrated, that, as their king acknowledged no superior, he could not be judged, like a subject, by any man. Cæsar replied, he did not assume the judgment as Ptolemy's superior, but as an arbitrator appointed by the will of Auletes, and one who was anxious to effect a reconciliation

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between the king and his sister. In consequence of this explanation, the cause was brought to the dictator's tribunal, and advocates were appointed, on both sides, to plead before him.

Cleopatra, having discovered, in the mean time, that Cæsar was famed for gallantry, resolved to render her youth and beauty subservient to her political interests. She accordingly sent a private message to him, complaining that her cause was betrayed by those she employed, and requested permission to appear before him in person. On the receipt of his answer she embarked in a small vessel with only one attendant, and arrived under the walls of Alexandria in the dusk of the evening; but as her design would have infallibly been frustrated if discovered by her brother's party, she was compelled to have recourse to artifice, and accordingly desired her servant Apollodorus to tie her up in a mattress, and carry her, thus concealed, through the streets of the city to the house of her intended judge. This stratagem was highly pleasing to Cæsar, and the charms of the princess had all the efficacy she could desire.

Next morning the dictator sent for Ptolemy, exhorting him to take his sister again upon her own terms; but the young king, perceiving by this proposal that Cæsar was become his adversary, quitted the palace in the utmost fury, and running into the streets, tore the diadem from his head, complaining, with his face bathed in tears, that he was betrayed, and informing the multitude who flocked round him, that Cleopatra was at that time in Cæsar's own apartment. The whole city was instantly in motion, and Ptolemy putting himself at the head of the populace, led them on tumultuously

tuously to charge the Romans with all the fury natural on such occasions.

The guards who attended Cæsar soon secured the person of Ptolemy, and delivered him up to their leader; but as the other soldiers were dispersed in different parts of the city, the dictator must have inevitably perished by the hands of the exasperated multitude, if he had not prudently shewn himself from a high balcony, and assured them they should have no reason to complain of his decision.

Having, by this means, restored a temporary tranquillity, he next day summoned a general assembly, when, causing the will of Auletes to be publicly read, he decreed, as guardian and arbitrator, that Ptolemy and Cleopatra should reign jointly in Egypt, according to their father's express desire; and that Ptolemy the younger son, and Arsinoe the younger daughter, should jointly exercise the regal authority in Cyprus, which had for some time been in the possession of the Romans.

The Alexandrians were all satisfied with this decree except Pothinus, who, dreading the resentment of Cleopatra, inspired the people with new jealousies, and solicited Achilles, by private letters, to advance with his army from Pelusium in order to drive Cæsar from the metropolis. Achilles immediately embraced the proposal, and, approaching Alexandria with twenty thousand regular troops, put all things again in confusion. Cæsar, being in no condition to hazard an engagement, resolved to keep within the walls of the city, and posted his men so advantageously in the streets and avenues of the quarter where he resided, that he found no difficulty in supporting the powerful attack of his enemies. Achilles being

thus disappointed by the dictator's precautions, changed his measures, and went to attack the port, with the hope of securing the fleet, that he might shut up the Romans by sea, and cut off the possibility of their receiving succours on that side; but Cæsar, repulsing him there also, caused the Egyptian vessels to be set on fire, and at the same time placed a strong garrison in the tower of Pharos, by which means he secured his communication with the sea. Some of the burning ships happening to drive towards the shore, communicated their flames to the neighbouring houses, whence the conflagration extended to the Bruchion, and consumed the noble library, which had been the work of many kings, and contained four hundred thousand manuscripts.

Cæsar, having written for speedy succours to Domitius Calvinus, his lieutenant in Asia, and some other persons, fortified the quarter of the city which he possessed, with walls, towers, and other works, including within them the royal palace, a theatre, which he used as a citadel, and a passage to the harbour. Ptolemy, who was still detained in Cæsar's quarters, received intelligence of all that passed, through his chief minister Pothinus; but at length the correspondence was discovered, and Pothinus was doomed to suffer death for his treason. This execution alarmed Ganymedes, an eunuch who was charged with the education of Arsinoe, and who had been privy to the illegal practices of Pothinus: he therefore conveyed the young princess secretly to the Egyptian army, who were overjoyed at her arrival, and immediately proclaimed her queen; and Ganymedes, having caused Achilles to be put to death upon a false accusation, obtained the command

mand of the army, and assumed the administration of all other affairs. He was indeed thoroughly qualified for the employment of a prime-minister, being a man of great activity and penetration. He contrived many artful stratagems to distress Cæsar, during the course of the war; and by stopping up the communications between the reservoirs in Cæsar's quarters, and those in the rest of the city, he contrived to turn the sea-water into the former, and by that means spoiled all the fresh water that was kept in them *. This produced the utmost confusion among the Romans, and they must certainly have quitted their quarters had not the dictator obviated the inconvenience, by causing wells to be sunk till some springs of fresh water were discovered.

Cæsar, having received intelligence that a legion, sent by Calvinus, was detained on the neighbouring coasts of Lybia by contrary winds, advanced with his whole fleet to convoy it safely to Alexandria. Ganymedes instantly assembled all his naval forces with a design to intercept him on his return, but he was repulsed with considerable damage, and would have lost the whole of his fleet if Cæsar had not been compelled by the approach of night to retire with his faithful auxiliaries into the harbour.

* The Alexandrians having no fiesh water but that of the Nile, the whole city was vaulted underneath their houses for receiving and keeping it. On the annual inundation of the river, t[illegible]er [illegible]as conveyed into the city by a canal, and filled [illegible]aults or reservoirs, which were built, without any partition, in a general communication. The water, thus admitted, served for the common use of the inhabitants till the ensuing season, and was drawn in pitchers or buckets through an opening, in each house, like the mouth of a well.

To

To repair this misfortune, Ganymedes drew together all the ships that were in the private arsenals, and in the mouth of the Nile, with which he again attacked the Roman, but without success. Cæsar, being anxious to improve his victory in the best manner, attempted to seize the isle of Pharos, and the mole called the Heptatsadium, by which it was joined to the continent; but after he had effected a landing, he was repulsed, with the loss of more than eight hundred men, and was himself exposed to the most imminent danger in his retreat, for the ship in which he designed to escape being ready to sink, with the great number of persons who had hastily embarked, he threw himself into the sea, and with great difficulty swam to the next ship.

The Alexandrians finding that the Roman troops retained an unshaken intrepidity in the midst of dangers and difficulties, and that ill-success only tended to inflame their military ardour, sent a deputation to Cæsar, demanding their king, and assuring him that a compliance with their desire would put a speedy termination to the war. Cæsar was well acquainted with the subtilty of the Egyptians, and plainly perceived the insincerity of their professions; but as he incurred no hazard by giving up the king's person, he readily granted their request. He admonished the young prince to inspire his subjects with sentiments of peace and equity; to redress the evils which had already resulted from the war; and to prove himself worthy of the confidence now reposed in him. Ptolemy petitioned, with tears in his eyes, that he might continue with the dictator, affirming he would rather enjoy his company as a private citizen, than sway the sceptre without him.

him. But he was no sooner at the head of his army than he renewed hostilities with more vigour than ever; he also attempted to intercept Cæsar's provisions, but the engagement which this design produced near Canopus, terminated in his confusion, and added new lustre to the former achievements of his enemy.

About this time Mithridates of Pergamus, and Antipater the Idumean, marched into Egypt at the head of a considerable army, in compliance with Cæsar's request, and upon arriving before Pelusium, carried that city by storm. On their route from thence to Alexandaia they found all the passes in the country of Onion seized by the Jews, who constituted the greatest part of the inhabitants. This difficulty threatened them with the destruction of their plan; but at length Antipater engaged the Jews to espouse Cæsar's party, and prevailed on them to furnish the army with provisions. Upon their approaching the Delta, Ptolemy detached a body of troops to dispute the passage of the Nile, and a sanguinary engagement ensued. Mithridates's wing was soon broken and disordered, but Antipater, by affording him a speedy succour, checked the enemy's success, chased them with incredible fury from the field of battle, and took possession of their camp. Ptolemy then advanced with all his forces to overpower the victorious general, but Cæsar, having marched secretly to join them, rendered his scheme abortive. Most of the Egyptian soldiers were cut in pieces, and Ptolemy himself, in attempting to escape, was drowned in the Nile.

Cæsar returned to Alexandria about the middle of January, and finding no opposition to his will, bestowed the crown of Egypt on Cleopatra, obliging

obliging her, through motives of policy, to marry her younger brother Ptolemy, who was then but eleven years of age. The passion he had conceived for Cleopatra was in reality the cause of his undertaking so dangerous a war, and the same passion detained him much longer in Egypt than his affairs required, but the success which attended Pharnaces, king of the Cimmerian-Bosphorus, and son of Mithridates, the last king of Pontus, in the recovery of his father's dominions, awakened Cæsar from the lethargy into which he was drawn by Cleopatra's blandishments, and called him forth again to conquest and ambition.

Cleopatra now enjoyed the throne without the least disturbance, having an unlimited authority during the minority of her brother; but the young prince no sooner assumed his share of the government than she caused him to be poisoned, and reigned from that time without a partner.

Soon after this unnatural action, Cæsar being assassinated at Rome, and the famous triumvirate formed between Antony, Lepidus, and Octavius, the queen declared for the triumvirs, and sent four legions to Albienus, the consul Dolabella's lieutenant. These forces were taken by Cassius, who had earnestly solicited Cleopatra to assist him against the triumvirs; but finding her obstinate in refusal, he marched towards the frontiers of Egypt, with a design to invade that kingdom. The enterprise was, however, relinquished; and Cleopatra, being freed from her apprehensions, sailed with a numerous fleet to join Octavius and Antony, but a fit of sickness compelled her to return to Egypt after several of her ships had been wrecked by a violent storm.

Antony

Antony having passed over into Asia, after the famous battle of Philippi, to settle all concerns for the interest of the conqueror, received intelligence that Cleopatra had assisted Cassius against Dolabella. He immediately summoned the queen to appear before him at Tarsus in Cilicia, whither he was then going on business of importance. Cleopatra, who had already proved the effect of her charms on Cæsar, instantly conceived the design of ensnaring Antony; and promised herself the most ample success upon the recollection that *Cæsar* had acknowledged her irresistible at a time when she was very young and unacquainted with the world, whereas *Antony* would be equally dazzled with the brilliancy of her wit, and the incomparable beauties of her person. She accordingly provided herself with rich presents, immense sums of money, sumptuous habits, and splendid ornaments, and in compliance with Antony's request, set sail for Cilicia.

As soon as the news of her arrival was published in Tarsus, the citizens of all descriptions crowded out of the gates to meet her; and Antony, who was distributing justice in the forum, saw his tribunal suddenly deserted, no one remaining with him but his lictors and domestics; nor was it surprising that the populace should flock to so interesting a spectacle. Her royal galley literally flamed with gold, the sails were of the finest purple, and the oars inlaid with silver; beneath a pavilion of cloth of gold appeared the queen, dressed like the goddess Venus, and surrounded by the most beautiful youths and virgins of her court, who admirably represented the Nereids and the Graces; the hills and dales re-echoed with the sound of hautboys, flutes, and other

other instruments, with which the oars kept time, and rendered the harmony more delightful; and the great quantity of perfumes that were burnt on the deck diffused their fragrance on each side of the river, and impregnated the air with the most balsamic odours.

Cleopatra had no sooner landed than Antony sent her a complimentary message, and invited her to supper; but she returned for answer, that, according to the rules of politeness, he should first come to her, and that she should expect him in the tents which were erecting for her accommodation on the banks of the river. Antony complied with her desire, and was entertained with inexpressible magnificence. Next day he returned the compliment, and commanded that no expence should be spared; but notwithstanding his utmost efforts, he acknowledged the inferiority of his entertainment. The queen's expectations were fully justified by the event, for Antony found such inimitable charms in her manners and conversation, that instead of arraigning her as an offender, he bowed in homage before the shrine of her beauty, and readily granted all her requests, however repugnant to the laws of justice, religion, and humanity *.

Conscious of her fascinating powers, and anxious to bind the Roman by the strongest ties to her person and interest, the fair Egyptian entertained him every day, during her residence at Tarsus, with the most sumptuous banquets, which were served and disposed with such peculiar elegance that she seemed to study to excel her own inventions. Antony expressing some

*It was at this time Antony caused Cleopatra's sister Arsinoe, who had taken refuge in the temple of Diana, at Melitus, to be put to death.

surprise

surprise, in one of these feasts, at the profusion of gold cups enriched with jewels that appeared on every side, she told him, that since he admired such trifles, they were at his service, and might be carried to his house. The next day the banquet was more superb, and Antony was requested to bring all his officers of rank and distinction with him; he accepted the invitation, and Cleopatra presented them with all the gold and silver plate that had been used in the course of the entertainment. In one of these feasts happened the incident which Pliny relates of Cleopatra's profuseness. Having laid a considerable wager that she could expend more than 50,000l. upon one repast, she caused one of the pearls that she wore in her ears, which was valued at the above-mentioned sum, to be dissolved in an acid, and then swallowed it. She was preparing to melt the other in a similar manner, but Plancus, who was present, diverted her from the design.

Antony was obliged to quit Tarsus on some affairs of consequence, and Cleopatra accompanied him as far as Tyre, from whence she returned into Egypt; but the triumvir, unable to endure her absence, entrusted his business to two of his lieutenants, and hastened to Alexandria, where he devoted the ensuing winter to all sorts of amusement and voluptuousness. Cleopatra's whole study was to divert him, and all her winning arts were exerted to retain him at her court.

One day, when he was indulging himself in his favourite amusement of angling, he was attended with very bad success; this circumstance mortified him extremely, as the queen was of the party, and he was unwilling to seem to want address in her presence; he therefore ordered some fishermen to

to dive secretly under water and fasten to his hook some of the largest fishes they could take: his command was punctually obeyed, and Cleopatra affected much surprise at his extraordinary fortune; but, being perfectly apprised of the artifice, she caused one of her own people to dive under water and fasten to the triumvir's hook a large dry fish of that kind which was brought from the Euxine sea into Egypt. When Antony drew up his line his embarrassment afforded much diversion to the company; but Cleopatra embracing him tenderly, advised him to leave the angling line to the Egyptians, and direct his thoughts to the reduction of cities and kingdoms.

B. C. 39. Upon intelligence that Labienus had obtained some great advantages in Syria, at the head of the Parthian army, Antony took leave of his beloved queen early in the spring; but having changed his intentions with respect to the Parthians, he sailed into Italy with two hundred ships against Octavius: a reconciliation was, however, soon effected, and an alliance * formed between the families, which seemed to promise the happiest consequences. It was generally supposed that the extraordinary merit of his new wife would effectually detach Antony from his recent ill-placed affection; but, after spending the winter at Athens, he hastened back to Alexandria, where he again indulged without restraint in every species of luxury and dissipation. On his removing into Syria, to resist the arms of the Parthians, he left Cleopatra in Egypt, but before he

* Antony, by the advice of his friends, married Octavia, the widow of Marcellus and sister of Octavius.

set out on his expedition, he sent for her into Syria, in direct opposition to the advice of all his friends. On her arrival she persuaded him to commit such flagrant acts of cruelty and injustice as rendered him odious to the whole nation. The delay which he made with her before he commenced his march against the Parthians, was productive of many misfortunes, and his imprudence in returning in the depth of winter, merely for the satisfaction of seeing her, was attended with the loss of sixty thousand soldiers, who either perished from the severity of the season, or the incredible hardships they had suffered on their long marches.

On his return to Syria he retired to the castle of Leucecome, between Sidon and Berytus, and there passed his time in revelling with the queen of Egypt, without expressing the least concern for the loss of his troops. As, however, he deemed it necessary to pacify the soldiery, who justly complained of their accumulated sufferings, he ordered some clothes and money to be distributed among them in Cleopatra's name, and then returned to Alexandria with the idol of his affections.

The kings of Parthia and Media having quarrelled, in the mean time, respecting the division of the booty which they had taken from the Romans, the latter sent ambassadors to Antony, offering to join him against the Parthians with all his forces. At the same time intelligence arrived that the Parthians had revolted against their sovereign, and were all in the utmost confusion; in consequence of this, Antony hastened into Syria to embrace the opportunity of revenging himself upon a formidable enemy. But Cleopatra, hearing that Octavia was come as far as Athens,

in her way to Antony, and fearing that the virtue, wisdom, and gravity of that justly-celebrated lady, might recal the triumvir to a sense of duty and honour, employed various arts to make herself look pale and dejected, and then wrote to her credulous lover, that his absence had materially affected her health, and that she must inevitably die if he refused to return. Antony immediately hastened to the arms of his mistress, and was so deeply affected by her tears, blandishments, reproaches, and vows of everlasting love, that he consented to relinquish his projected expedition, and to command Octavia to proceed no further, but to wait for him at Athens.

Early in the ensuing spring Antony set out for Syria, with an intention to march from thence into Parthia. Before he commenced his journey, he bestowed Cyrene, Cyprus, Cœle-Syria, Ituria, and Phœnice, with great part of Crete and Cilicia, upon Cleopatra. But this lavish bounty not satisfying her insatiate ambition, she earnestly solicited him to put to death Herod, king of Judea, and Malchus, king of Arabia-Petræa, that their dominions might be transferred to her. This wicked request proved unsuccessful; but Antony, to pacify her, consented to give her that part of Malchus's kingdom which bordered on Egypt; and out of Herod's, the territory of Jericho, with the balsam gardens. The queen having obtained these important grants, accompanied her lover as far as the Euphrates, and returning by way of Apamea and Damascus, came to Jerusalem, where she was sumptuously entertained by Herod. During her stay in that city she had the audacity to feign an affection for the king, and acted so unbecoming the character of her sex, that Herod formed

formed a design to assassinate her, but being dissuaded from so dangerous an attempt, he continued to entertain her with all possible respect, and attended her in person to the frontiers of her kingdom.

Antony, who, in defiance of the most solemn oaths and promises, had taken Artabazus, king of Armenia, prisoner, and reduced his country, now hastened back to Egypt, and entered Alexandria in a triumphal car, preceded by the trophies of his victory and by the most illustrious captives. Cleopatra waited to receive him in the forum, being seated on a golden throne, which was placed on a scaffold overlaid with silver, and surrounded by the chief lords of her court. The unfortunate Artabazus was brought before her in golden chains, and with him the other prisoners of distinction; but on being commanded to kneel before her, they peremptorily refused their compliance. B. C. 33.

A few days after his arrival, Antony summoned a general assembly of the Alexandrians, to meet in the gymnasium, and there made a public oration, in which he proclaimed Cesario, the son of Cleopatra and Julius Cæsar, king of Egypt and Cyprus, in conjunction with his mother; to Alexander he gave Armenia, Media, Parthia, and the other eastern countries from the Euphrates to India, when they should be subdued; to Cleopatra, the twin sister of Alexander, he promised Lybia and Cyrene; and to Ptolemy, whom he surnamed Philadelphus, he presented Phœnice, Syria, Cilicia, and all the countries of Asia Minor from the Euphrates to the Hellespont, conferring on each*

* Alexander, Cleopatra, and Ptolemy, were the children of Antony and Cleopatra.

 of

of the children the title of king of kings. To complete the absurdity of his conduct, he obliged his queen to take the name of Isis, himself assuming that of Osiris, and from that time they both appeared in public, in the dress that was deemed peculiar to those Egyptian deities.

As soon as the season allowed him to take the field, Antony commenced his march into Parthia, and advanced as far as the banks of the Araxis, when he received intelligence that Octavius had enflamed the minds of the Roman citizens against him, and was making such preparations as seemed to indicate an approaching rupture. This news induced him to relinquish his intended expedition, and having detached Canidius, one of his lieutenants, with sixteen legions to the coasts of the Ionian sea, he immediately hastened to Ephesus, that he might be able to act in case of a war, which there was great reason to expect. Cleopatra obtained permission to accompany him in this journey, notwithstanding the remonstrances of all his friends. From Ephesus he removed to Samos, and from thence he sailed to Athens, spending the greatest part of the year, according to his usual custom, in luxury and voluptuousness. During his stay at Athens he entertained a suspicion that Cleopatra, notwithstanding her pretended affection, had a design upon his life, and therefore he would not partake of any dish at her banquets till it had been tasted by some other person. The queen in order to obviate his fears, and at the same time to prove how ineffectual all his precautions would be if she really meditated his destruction, caused all the flowers to be dipped in poison which composed the garlands that were to be worn by Antony and herself at the next feast.

When

When the triumvir was in the height of festivity, Cleopatra proposed drinking the flowers of their garlands, and Antony admiring the frolic, threw some of them into his wine, and was on the point of swallowing them, when the queen seizing him by the arm, told him the flowers were poisoned, and that she, against whom he had been so guarded, had prepared the poison. She then commanded a condemned criminal to be brought in, and caused him to drink the wine in Antony's cup, which immediately terminated his life.

In compliance with the advice of some of his partisans, Antony declared war against his former colleague, who was now employed in stirring up the Romans against him; and at the same time sent a divorce to Octavia, whom he ordered to be driven forcibly from his house at Rome. His preparations for the war were so far advanced that an *immediate* attack upon his adversary would in all probability have been attended with signal success, as Octavius was not then in a condition to withstand his forces either by sea or land; but in this, as in every other affair of importance, he was immersed in misfortune through his ill-fated passion, for instead of leading his valiant soldiers to the field while they might reasonably have expected the victory, he continued to banquet and revel with Cleopatra as if in the most peaceable times. Whenever he appeared in public she was with him; even in the administration of justice in the forum she was seated by his side; he always addressed her with the title of queen and sovereign, and frequently followed her on foot among the eunuchs, while she was drawn through the city in a stately and magnificent chariot. In fact, she had gained so entire an ascendancy over him

him that she entertained the hope of becoming queen of Rome.

B. C. 31. Octavius having prepared a powerful fleet and army, declared war* against the queen of Egypt, and as soon as the season would permit, the two armies prepared for engagement, and the fleets put to sea. After several encounters, Antony was persuaded by Cleopatra to put the whole to the issue of a sea fight, though Canidius remonstrated on the impolicy of incurring such a risk. This memorable battle was fought at the mouth of the Ambracian gulf, near the city of Actium, in sight of both armies. The victory, being disputed with great vigour and resolution, was for some time doubtful, but the ridiculous timidity of Cleopatra induced her to draw off the whole Egyptian squadron, consisting of sixty large vessels, in the middle of the engagement; and her ill-fated lover immediately followed her, to the astonishment of all the spectators.

Next day Octavius detached a squadron of his best ships in pursuit of the fugitives, but they soon returned to the fleet without executing their commission, and Cleopatra and Antony arrived safely at Tænarus, in Laconia. Antony had been taken on board the queen's ship as soon as he came up with it, but he refused to see the author of his misfortunes during the voyage. On his arrival at Tænarus, however, his anger was appeased by the mediation of Cleopatra's women, and he again treated that faithless princess with his accustomed respect and fondness.

* Octavius caused the war to be declared only against Cleopatra, to avoid offending Antony's friends, who were very numerous and powerful at Rome.

From

From Tænarus, Antony sailed to Lybia, where he had left Pinarius Scarpus, with a considerable body of troops, to defend the Egyptian frontier on that side, but on his landing he had the mortification to find that Scarpus, and all the forces under his command, had revolted to Octavius. The only resolution therefore he could now take, was to follow Cleopatra to * Alexandria: where he found her engaged in a very extraordinary undertaking. To avoid falling into the hands of Octavius, who, she was well aware, would follow her into Egypt, she commanded all her ships in the Mediterranean to be carried to the Red sea, over an isthmus of seventy miles, for the purpose of transporting herself and all her treasures beyond the enemy's reach. But the Arabians who inhabited that coast having burnt all the vessels, she was obliged to relinquish her design.

The extremity to which she was now reduced effected a total change in her projects, and she instantly formed the base resolution of sacrificing Antony to his inveterate foe, whom she now regarded as her conqueror. She accordingly prevailed on her deluded lover to send proposals of peace to Octavius; and joined her deputies in the same embassy; but gave them private instructions to treat separately for herself. Octavius refused to admit Antony's ambassadors to his presence, but Cleopatra's were dismissed with a favourable answer.

* Cleopatra fearing lest the knowledge of her misfortunes should excite her subjects to revolt, entered the harbour with emblematical ornaments on her ships as if she had obtained a signal victory, and when by this artifice she had obtained admission into her metropolis, she issued orders for the execution of all those persons who were averse to her measures.

Antony,

Antony, on his return from Lybia, was so deeply overwhelmed with distress by the treachery of Scarpus, that he was with difficulty prevented from rushing into the arms of death, and on his landing, retired to a country-house on the banks of the Nile, in order to sequester himself from Cleopatra, and all his former companions. But as nothing could erase from his wounded heart the recollection of his beloved queen, he soon quitted his retreat, and returned to Alexandria, from whence he again sent deputies to demand life of Octavius upon the shameful condition of residing at Athens in the capacity of a private person; provided Cleopatra and her children might retain the government of Egypt.

This deputation proving equally unsuccessful with the former, Antony seemed determined on extinguishing the recollection of his past troubles, and the apprehension of his approaching destruction, by immoderate luxury and voluptuousness: Cleopatra and he regaled each other alternately, and strove to exceed each successive entertainment in splendour and magnificence.

Octavius being extremely anxious to get the queen of Egypt within his power, that he might adorn his triumph with her person, and discharge his debts with her immense treasures, sent her several assurances of protection on condition that she would kill Antony, whom he styled the author of all her misfortunes: Cleopatra peremptorily refused to embrue her hands in the blood of her lover, but at the same time consented to deliver his person and the kingdom of Egypt into the enemy's hand. In consequence of this promise the city of Pelusium was betrayed to Octavius, though well fortified and garrisoned, while Antony

Antony was gone to lay siege to Peritonium, the key of Egypt, on the western side. Antony, frustrated in his designs and defeated with the loss of his whole fleet, hastened to Alexandria, to defend his beloved queen and her metropolis from the fury of Octavius. On his arrival he found Cleopatra employed in removing her jewels and most valuable effects to a monument which she had formerly caused to be built near the temple of Isis. Upon being questioned respecting this removal of her treasures, together with a great quantity of aromatic wood, flax, perfumes, &c. she answered, that if the town should be taken, she would there raise a funeral pile and consume herself with her riches in the flames to disappoint the enemy of his expectations. This, however, was a mere stratagem to conceal her perfidy from Antony, and to obtain some more solemn assurances of favour from Octavius.

The enemy having in the mean time advanced with great marches, encamped in the hippodrome, hoping soon to make himself master of the city, by means of the private intelligence which he held with Cleopatra. Antony, who was ignorant of the queen's intrigues, made a vigorous sally, and threw the besiegers into great disorder; but this was the last effort of his expiring valour, for instead of improving his advantage, or providing for his personal safety, he presented himself in his armour before Cleopatra, and amidst the acclamations of the Alexandrians, prostrated himself before her throne, recommending to her favour one of the soldiers, who had distinguished himself on that occasion in a very eminent manner. The queen immediately sent for the soldier, and in the presence of the whole people presented him with

a suit

a suit of armour and helmet of pure gold, with which he deserted the same night to Octavius.

Early the next morning Antony resolved to attack the invader by sea and land. He accordingly drew up his land army upon some eminences within the city, and from thence kept the galleys in view, which were sailing out of the port to attack the enemy's fleet. He waited in silence the result of the expected engagement, but the signal was no sooner given than Cleopatra's admiral struck his flag and surrendered his whole force, in compliance with the order of his royal mistress.

This treason convinced Antony of the sincerity of those friends who had warned him of Cleopatra's perfidy, and opened his eyes to the true extent of his misfortune. Frantic with rage, perplexity, and despair, he challenged Octavius to decide their quarrel by single combat; but the young Roman, smiling at the proposal, replied, that if Antony was weary of his life, there were means enough in Alexandria to give him relief. Upon the receipt of this contemptuous message, Antony hastened to the palace, in order to sacrifice Cleopatra to his just resentment; but she eluded his fury by a timely flight, and, having shut herself up in the above-mentioned monument, with three attendants, caused it to be published that she had killed herself, to avoid the horrors of captivity.

This artifice hastened the dreadful catastrophe of Antony's calamities; for he no sooner heard that the queen was dead, than all his former affections rushed into his heart; his transports of rage were converted to those of grief; and he instantly formed the desperate resolution of following her example. He accordingly retired to his apartment

apartment with a faithful slave, who had engaged to kill him when the extremity of his affairs should require that mournful office, and, reminding him of his promise, commanded him to run him through the body; but the affectionate Eros, unable to murder his beloved master, stabbed himself to the heart, and sunk lifeless at his feet. Antony immediately fell upon his sword, and gave himself the wound of which he afterwards died. At that moment one of the queen's officers came to contradict the account of her death, and found him weltering in his blood. Antony, hearing that his beloved Cleopatra was alive, suffered his wound to be dressed, and caused himself to be carried to the monument. The queen would not permit the gates to be opened for his admission, lest she should be surprised by the enemy, but, having ordered her servants to fasten him to some ropes which hung from the top of the monument, she drew him up, with the assistance of her two women. Never was there a more affecting sight. Antony, bathed in his blood, struggling with death, stretching out his feeble arms, and turning his dying eyes to Cleopatra, as if conjuring her to receive his latest breath, was dragged up in the air; while the object of his dear affection pulled the cords with trembling hands and distorted features, for the poor satisfaction of seeing him die in her arms.

When she had, with much difficulty, B.C.
drawn him up to her, she laid him upon 30.
a bed; tore her garments to stop the bleeding of his wound; bedewed his face with a profusion of tears; called him by the most endearing epithets; and cut off his hair, according to the superstition of the Pagans, who believed this

this to be a relief to any person who died a violent death. Antony seeing the queen's affliction, endeavoured to comfort her by observing that his defeat was honourable, since it was no disgrace for one Roman to be vanquished by another; and that his death was rendered felicitous by her kind attentions: he advised her to save her life and kingdom, provided she could do it with honour, and warned her to trust none of the conqueror's friends, except Proculeius. The exertion which attended these words was too powerful for his strength, and he closed his eyes in death at the moment that Proculeius arrived from the enemy's camp.

Octavius, who had received intelligence of all that passed, and had shed some tears at the sight of the sword with which Antony had wounded himself, commissioned Proculeius to get the queen into his hands: but she refused to surrender herself, unless he would promise in his master's name that her children should enjoy the kingdom. He being unable to accede to these terms, reported the ill success of his conference to Octavius, who immediately sent Cornelius Gallus, a man of great learning and eloquence, to persuade her to confide in his clemency; Gallus accordingly went to the gate of the monument, and speaking to her through the crevices, engaged her attention while Proculeius scaled the wall, and entered, with two officers, at the place where Antony had been taken in. When Cleopatra saw him appear she drew a dagger with an intent to stab herself, but Proculeius running swiftly to her, forced the weapon from her hand, and shook her robes lest she should have concealed any poison in them; he then

then assured her, in general terms, she might safely rely on Octavius's good-nature; and immediately dispatched a messenger to inform him that the queen of Egypt was his prisoner. The victorious Roman was overjoyed at this important news, and detached Epaphroditus, one of his freedmen, to guard her carefully, and prevent her from making any attempt upon her own life: injoining him at the same time to treat her with all possible respect and complaisance.

He now approached the city of Alexandria, and, finding the gates open, went with Arius, a native of the place, who had been his preceptor, to the gymnasium, where he ascended a tribunal, and made an eloquent harangue to the citizens, in which he told them that he freely pardoned them in regard to their god Serapis, on account of the beauty of their city, and for the esteem which he had for the merit and abilities of Arius.

Cleopatra, having in the mean time obtained permission to bury Antony, caused the body of her unfortunate lover to be embalmed in the most costly manner, and deposited in the burying-place of the kings of Egypt.

Octavius deemed it improper to intrude upou her privacy during the first days of her mourning: but when the violence of her grief had subsided, he was introduced, by her own permission, into her chamber. He found her extended on a little bed, in a very simple and negligent manner: her hair was dishevelled, her visage haggard, her eyes swoln by excessive weeping, and her bosom covered with wounds and bruises; yet, though so greatly disfigured, she did not despair of inspiring her youthful conqueror with the same senti-

ments as had formerly enflamed the hearts of Julius Cæsar and Marc. Antony. With this design she threw herself at his feet, and exerted all her charms in depicting the situation of her affairs: all her arts were employed to no purpose, for Octavius did not appear to be affected either with her person or conversation, but merely advised her to take courage, and to rest assured that his intentions were equitable. She was far from misconstruing this inauspicious coldness, yet she dissembled her concern, and put an inventory into his hands of all her moveables, jewels, and revenues. Seleucus, one of her treasurers, then present, accused her of concealing part of her most valuable effects; in return for which affront she flew towards him, and seizing him by the hair, gave him several blows on the face. Then turning towards Octavius, she demanded whether such treatment from a servant was not insupportable; and acknowledged that she had reserved some jewels for a present to his wife and sister, that through their intercession she might receive some alleviation of her misfortunes. Octavius, supposing from this discourse that his prisoner had relinquished all thoughts of suicide, gave her free permission to dispose of the jewels in what manner she thought proper; and, having promised to treat her with more generosity than she expected, quitted the apartment.

Cleopatra, being now convinced that she was designed as an ornament to the victor's triumph, firmly resolved to avoid approaching infamy by a voluntary death, and devoted her thoughts entirely to the execution of that design. In hopes of deceiving the vigilant Epaphroditus, who never suffered her to go out of his sight, she obtained permission

permission to pay her last respects to the memory of Antony: she bathed the tomb with her tears, covered it with flowers, and, with many expressions of grief, performed such ceremonies as were practised among the Egyptians on similar occasions. But Epaphroditus kept so close to her during the whole time, that she had no opportunity of attempting any thing on her own life.

Upon her return she commanded a sumptuous entertainment to be made, and exhibited an uncommon degree of vivacity during the feast. In the height of her apparent mirth, she rose from table, and wrote a letter to Octavius, which she requested Epaphroditus to deliver with his own hands immediately. Having by this artifice delivered herself from the observation of Cæsar's freedman, she retired, with two female attendants, to her chamber, where she dressed herself in her royal robes, lay down on her bed, and asked for a basket of figs which one of her faithful servants had brought her in the disguise of a peasant. Among the figs was concealed an asp *, which she applied to her left arm, and, sinking immediately into a lethargy, expired in the arms of her maids.

Octavius, having found by Cleopatra's letter that she had resolved to destroy herself, immediately dispatched some of his friends to see what had happened, and to prevent, if possible, the accomplishment of her purpose. These persons found the guards standing at the gate, and mistrusting nothing: but on their entering the queen's

* A kind of serpent peculiar to Egypt and Lybia, and of a very venomous nature; those who were bitten by it fell immediately into a lethargy, and died without exhibiting any sensations of pain.

apartment, they found her lying dead on a golden bed, in her royal robes: one of her maids likewise dead at her feet, and the other expiring by her side. Octavius, being informed of these particulars, hastened to the apartment, and tried all possible means to recover his fair prisoner. But finding that his attempts were fruitless, he granted her last petition, and caused her to be buried with the utmost pomp in the same tomb with Antony.

B. C. 30. Thus died Cleopatra, in the thirty-ninth year of her age, and the twenty-second of her reign. She was a woman of extraordinary abilities, for she is said to have been perfectly mistress of the Greek and Latin languages, and to have conversed fluently with Ethiopians, Troglodites, Jews, Arabians, Syrians, Medes, and Persians, without the assistance of an interpreter. She retained, in the midst of her voluptuousness, a taste for polite learning, and erected a magnificent library, which she enriched with the two hundred thousand volumes taken from Pergamus. She seems to have been capable of the most ardent attachments, but ambition was her ruling passion, and to this she sacrificed her love, her kingdom, and her life. In her ended the family of Ptolemy Lagus, the founder of the Egyptian monarchy, after it had retained the sceptre two hundred and ninety-three years, from the death of Alexander the Great.

After Cleopatra's decease, Egypt was reduced to a Roman province, and governed by a prætor sent thither from Rome.

CHAP. V.

THE HISTORY OF THE MOABITES, AMMONITES, MIDIANITES, EDOMITES, AND AMALEKITES.

SECT. I.

The History of Moab.

LOT, the progenitor of this people, was, after his father Haran's decease, brought from Ur of the Chaldees, to Haran in Mesopotamia; and placed beneath the protection of his uncle Abraham, who carried him with him into Canaan. From thence they were compelled by a famine, to remove into Egypt: and soon after their return, they deemed it advisable to separate, as their flocks and herds were so greatly increased, that they began to experience the want of pasture and water. Abraham gave his nephew the choice of removing to what part of the country he thought proper: and Lot immediately chose the plain of Jordan, which at that time was so fertile and irriguous, as to be deemed comparable with the land of Egypt, and even with Paradise itself. In this delightful plain, Lot fixed his abode in the vicinage of Sodom, and afterwards dwelt in the city itself. But the Sodomites being overpowered by the victorious Chedorlaomer and his allies, Lot had the misfortune to be taken prisoner with all his family, and must have

have been carried away by the enemy, had not Abraham taken up arms in his behalf, and recovered all his effects. Notwithstanding this warning, and the unnatural wickedness of the inhabitants, he still continued to live in Sodom, till the offended Deity sent two angels with an express commission to destroy the place.

The heavenly messengers approached Sodom in the cool of the evening, and found Lot sitting in the gate. He, supposing them to have been travellers, invited them to his house, according to the hospitality of the eastern nations. But they had scarcely accepted his proffered accommodation, when the citizens assembled in a tumultuous manner, and demanded that the strangers should be delivered up to them. Lot, who was perfectly aware of their horrible design, endeavoured to disperse them by soft persuasions, and even consented to sacrifice his own virgin daughters to their impurity, for the preservation of his guests; but, as this offer was peremptorily rejected, and the iniquitous citizens proceeded to violence, the angels suddenly pulled their host into the house, shut the door, and struck the rioters with blindness.

In the mean time the angels acquainted Lot with the nature of their commission, and earnestly exhorted him to provide for his own safety, and that of his friends. In consequence of which, he went before day-break to his sons-in-law, and warned them of the impending danger, which they could only avoid by immediate flight, but his salutary advice was rejected.

Early on the morrow, the angels commanded Lot to depart with his wife and two daughters, lest they should be involved in the general destruction;

struction; and, on his appearing somewhat dilatory, they hastily laid hold of him and his relatives, and brought them out of the city, enjoining them to escape with the utmost speed to the mountains, and advising them not to look back lest they should be consumed. Lot, considering that the mountains were at a considerable distance, and fearing lest he should be unable to reach them in time for the preservation of his life, earnestly intreated permission to retreat to a small city near Sodom, then called Bela, but afterwards distinguished by the name of Zoar. The angels readily granted his request, and assured him, their commission should not be executed till he had reached the place. Immediately after sun-rise, the threatened retribution descended on the inhabitants of Sodom and Gomorrah: and Lot's wife, unmindful of the angel's express command, looked back, and was instantly changed into a pillar of salt.

Lot soon quitted Zoar after this awful catastrophe, and went with his daughters to the mountains, on the east of the Dead sea, where he dwelt in a cave. In this solitude, the two young women, dreading lest they should die childless, contrived to deceive their father, and have issue by him. They accordingly reduced their plan to execution, and from their incestuous commerce proceeded two sons, one of whom was named Moab, the father of the people now under consideration.

The descendants of Lot settled in the country bordering on the above-mentioned mountain, which some authors suppose to have been a part of Cœle-Syria, while others affirm that it belongs to

to Arabia; and, having driven out the old inhabitants *, possessed themselves of a small tract, thence called the land of Moab, the description of which will appear in the geography of Judea.

With the customs and manners of this people, historians seem to have been but little acquainted. It is however certain, that their government was monarchical; their religion, a compound of Judaism and idolatry; and their chief employments of a pastoral nature. What language they used it is now impossible to determine; but they are supposed to have spoken a dialect of the Canaanitish or Hebrew. They sacrificed in the open air, on mountains dedicated to that service, and in temples erected to their idols: the usual victims were rams and oxen; but on extraordinary occasions their altars were stained with human blood.

B. C. 1451. Balak, the son of Zippor, enjoyed the regal dignity when the Israelites were encamped in a part of their own acquisitions, called "The Plains of Moab." This prince, alarmed at the approach of a strong and victorious people, whom he was in no condition to resist, dispatched messengers in quest of Balaam, a famous prophet or diviner, in whose prayers and imprecations the Moabites had great confidence; requesting that he would come without delay, and curse the tribes who had occasioned such uneasiness to the king and his counsellors.

* The Emims, a people of extraordinary strength and stature, having been much weakened by the invasion of Chedorlaomer and his allies, became an easy conquest to the Moabites, who took possession of their country.

Balaam

Balaam desired the messengers to stay with him that night, that he might enquire of God whether he should accede to their desire; but, being commanded not to go, nor presume to curse a people who were the especial favourites of the Almighty, he told them, next morning, that he durst not transgress the injunction of God, and so dismissed them. On their return with this answer, Balak sent other messengers of a more distinguished quality, who might hope to allure the prophet by promises of great wealth and preferment. Balaam told them, no wealth could tempt him to violate the divine command. However, being anxious to gratify their master, he consulted the Almighty once more, and obtained permission to go, provided he said nothing inconsistent with the high decree of Heaven. He immediately commenced his journey, but his intentions seem to have been displeasing to God; for an angel was sent to impede his progress. The ass on which he rode, seeing an angel with a drawn sword in his hand, attempted three times to turn out of the way; and, upon being as often struck by her irritated master, God miraculously opened her mouth, and she expostulated with him for his ill-timed severity. Balaam in the heat of his resentment, paid no attention to the prodigy, but when he perceived the celestial opponent he prostrated himself on the ground, and proposed to return home: but the angel permitted him to proceed, after warning him to say no more than God should suggest.

Having experienced the most honourable reception at the court of Balak, he went, with his royal employer, to the high places of Baal on Mount Abarim, whence he might have a full prospect

prospect of the camp of the Israelites. There Balak, by the prophet's direction, built seven altars, and offered a bullock and a ram upon each altar; and the same ceremony was afterwards performed in two other places of the mountain. The two first times Balaam sought for enchantments, in order to obtain power to curse the children of Israel: but without success, for he was positively commanded to bless them, though sorely against his inclination. The third time, therefore, finding that no enchantment could prevail against Jacob, nor any divination against Israel, he omitted his former arts; pronounced an emphatic blessing on the objects of his aversion, and, to the great mortification of Balak, declared that a curse should attend him who presumed to curse that happy people. The king, enraged at such a disappointment, commanded him to depart immediately; and Balaam returned home, but not without giving most wicked * counsel to Balak and the Midianites, which proved very pernicious to the children of Israel.

B. C. 1343. The next action recorded of the Moabites is, that they were the instruments of the second oppression of the Israelites, after their settlement in the land of Canaan; for, that people returning to idolatry on the death of Othniel,

* He said that God would never withdraw his protection from the Israelites, while they continued in their duty; and therefore it would be politic in Balak to entice them to idolatry, by sending some of his most beautiful virgins to their camp, with instructions to captivate their affections, and seduce them from the object of their worship. This stratagem succeeded too well; as twenty-four thousand men perished by a plague, with which the Almighty chastised their incontinence and idolatry.

Othniel, the son of Kenez, God resolved to chastise them by the hand of Eglon, king of Moab; who accordingly invaded Israel, and kept them in subjection during the space of eighteen years: but God, upon their recurring to him with contrition of heart, raised them up a deliverer, named Ehud, of the tribe of Benjamin.

Ehud being appointed by his countrymen to carry a present to Eglon, resolved to embrace that opportunity of delivering Israel from their hard oppression. Accordingly, having delivered the present, and accompanied those who had brought it as far as the quarries near Gilgal, on their way home, he framed an excuse for returning to Eglon. Being admitted to the king's presence, and all the attendants ordered to withdraw, he told him that he had a message to him from God; and immediately stabbed him in the belly with a dagger he had concealed under his garment for that purpose. The servants having waited a long time after Ehud's departure, began to fear that some accident had happened to their master: they therefore forced open the door of his apartment, and found him dead on the floor, with the dagger remaining in his body. Ehud in the mean time escaped beyond Jordan; and, having assembled a body of forces, attacked the Moabites on the west of the river, within the borders of Canaan, and slew ten thousand of their best men; by which means he effectually freed the Israelites from the yoke of that nation.

No further mention is made of the Moabites after this event till the time of Saul, who warred against them with great success. Upon David's

 accession

accession to the crown, this people entered into a confederacy against him with several of the neighbouring nations; but the celebrated Israelite immediately crushed their designs, by putting two-thirds of them to the sword, and reducing the rest to a state of vassalage.

B. C. 897. From this time they continued tributary to Solomon and Rehoboam, till the revolt of the ten tribes, when they became subject to the kings of Israel, though they had still kings of their own, who were but little better than viceroys. One of these, named Mesha, paid Ahab an annual tribute of one hundred thousand lambs, and as many wethers, with the wool. But when Ahab was dead, Mesha rebelled against his son Ahazia, whose short reign precluding any attempt to reduce him, his successor Jehoram, with the assistance of Jehoshaphat, king of Judah, and the king of Edom his tributary, made an expedition for that purpose, and took a compass of seven days' march through the desert of Edom, in order to effect their design by surprise. On their arrival in the enemy's country, they were greatly distressed for water, and their whole army must, in all probability, have perished, had not the prophet Elisha obtained a sudden and copious supply for them by a land flood. The Moabites, having by this time assembled all their forces, prepared for battle; but, on seeing the water to the westward look like blood, by reason of the reflection of the sun, and never suspecting that so great a quantity of water was in the desert, they supposed the confederated princes had turned their arms against each other. This mistake induced them them to run hastily to the camp, in order to take

take the spoil; but, on their arrival, they received so vigorous an attack, as compelled them to fly before their enemies, who chased them into the heart of their country, ravaged their lands, and demolished all their cities, except Kir-Hareseth, where the king of Moab shut himself up. Mesha, being closely pressed, sallied out with seven hundred chosen men, and attempted to escape by forcing a passage through the quarter of the Edomites; but finding himself disappointed, he took his eldest son, who should have succeeded him on the throne, and, in the height of despair, offered him for a burnt sacrifice upon the wall of the city. This inhuman action excited such horror in the confederates, that they instantly raised the siege, and returned to their own territories.

To avenge the losses they had sustained in this invasion, the Moabites entered into an alliance with the neighbouring nations against Jehoshaphat, king of Judah, and actually advanced within thirty miles of his capital before he had any advice of their design. Their attempt was, however, totally frustrated; for, upon Jehoshaphat's imploring the assistance of God, the invaders, seized with a kind of insanity, fell upon each other, and continued the slaughter with unabated fury till the whole army was literally cut to pieces.

It does not appear that the Moabites gave any disturbance to Israel for many years after this unfortunate enterprise. However, between this period and the reign of Uzziah, king of Judah, they invaded their neighbours the Edomites and inhumanly burnt their king to ashes; for which barbarous action God denounced severe judgments against them by the prophet Amos. On the

the declension of the kingdom of Israel, they seem to have retaken some of their ancient territories from the tribes of Gad and Reuben. These successes elated them so much, that God threatened to punish their insolence with utter destruction; and the prophet Isaiah foretold, that two of their principal cities should be destroyed within three years, and the rest of their country brought to desolation.

Subsequent to the destruction of the army of Sennacherib, the Moabites often rebelled against his successors, and were as often reduced to obedience, till at length they were completely vanquished by Nebuchadnezzar, into whose hands their king was given, according to a prediction of Jeremiah.

From this time they were subject to the great empires, and at last became incorporated with the neighbouring nations who inhabit the deserts of Syria. Josephus has, indeed, mentioned them as a distinct people long after this period; and tells us, that they were a numerous nation in his time: yet it is a well-known fact, that, in the third century after Christ, they had lost their ancient name, and were comprehended under the denomination of Arabians.

SECT. II.

The History of Ammon.

THIS people, who were the descendants of Ammon, the offspring of Lot and his younger daughter, possessed themselves of the country bordering

bordering on the northern part of Moabitis, after having expelled the gigantic Zamzummims. This land, as well as Moabitis, is reckoned by some a part of Cœlo-Syria, and by others of Arabia.

The dark cloud of obscurity which hangs over the early history of the Ammonites renders it impossible to give a satisfactory account of their manners, customs, &c. They appear, however, to have been governed by kings; to have practised the rite of circumcision; and to have been principally addicted to agriculture. They, like the Moabites, were among the nations whom the Israelites were forbidden to afflict; yet neither of them could be admitted into the congregation to the tenth generation, because they refused to assist the chosen people in the Wilderness, and were concerned in hiring Balaam to curse them.

Their chief deity is distinguished in Scripture by the name of Moloch, and they are said to have sacrificed their children to this idol. There was a place near Jerusalem where this horrid custom was observed; it was called the valley of the sons of *Hinnom*, from the piercing shrieks of the infant victims, and *Topheth*, from a Hebrew word signifying a kind of drum, which they used, among other instruments, to drown the piteous cries of the sufferers.

Of their first kings nothing is accurately known but that they joined Eglon, king of Moab, against the children of Israel, and shared in the fruits of his conquest.

About a hundred and fifty years after this period, one of their kings, whose name does not occur, resolved to attempt the A. C. 1188.

the recovery of the ancient * country of the Ammonites from Israel, and proved so successful in his undertaking, that he effectually reduced the land, and kept the inhabitants in subjection during the term of eighteen years. This success encouraged him to cross the river Jordan, in order to attack the tribes of Judah, Ephraim, and Benjamin; but he was utterly defeated by Jephthah, and compelled to relinquish his former acquisitions.

B. C. 1095. The next of their kings mentioned in holy writ is called Nahash. He revived the old claim upon the territory inhabited by the Israelites on the other side of Jordan, and even laid siege to the city of Jabesh. The inhabitants were so greatly alarmed at his approach, in consequence of some recent successes that had attended his arms, that they unanimously consented to throw themselves at his feet, and acknowledge him for their ruler. This submissive behaviour only served to inflame the pride of the Ammonite, who refused to receive their allegiance, unless they consented every one to the loss of his right eye, that in them he might stigmatise the whole people of Israel. The citizens replied, that if he would grant them seven days to seek for deliverance, they would submit to his terms at the expiration of that time, if none were found to espouse their cause. To this request he acceded, and, secure in his own imaginary power, anticipated the cruel satisfaction he proposed to enjoy. Early on the eighth morning,

* The Ammonites forced the Zamzummims from their ancient habitations; but they underwent the same fate in the days of Moses, as they were then dispossessed by Sihon the Amorite, and driven to the mountains.

however, his camp was assaulted in three several places by Saul, to whom the men of Jabesh had sent for succour, and his army was thrown into such confusion, that the Israelites had little to do but to put them to the sword. Instead of a battle, it is called a slaughter, which continued till noon, when the surviving remnant of the Ammonites was so effectually dispersed, that two of them were not to be seen together.

Nahash appears to have lived in friendship with David; for the latter no sooner heard of his death, and the accession of his son Hanun, than he sent ambassadors to the young king with a message of condolence, and an offer of continuing that amity which had subsisted between him and the late king. Upon the receipt of these compliments, Hanun, persuaded by his ignorant counsellors, treated the ambassadors in the most contemptuous manner, and sent them back to their master. This base and ungrateful conduct occasioned a war, which terminated in the destruction of Hanun and his kingdom.

After the conclusion of this war no further mention is made of the Ammonites till the reign of Jehoshaphat, king of Judah, when they entered into a confederacy against that monarch with their brethren the Moabites and the inhabitants of Mount Seir, as is already noticed in the history of Moab. They were afterwards made tributary to Uzziah; but in the reign of his son Jotham they revolted: they were, however, overthrown in battle, and obliged to compound for a peace by paying a tribute of one hundred talents of silver, ten thousand measures of wheat, and an equal quantity of barley.

At length, when the Babylonian power became

so formidable as to threaten all the kingdoms of this part of Asia with subjection, they entertained thoughts of withstanding the common enemy with their joint forces; and hence, in all probability, arose that temporary amity which subsisted between Baalis, the last king of Ammon, and Zedekiah, the last king of Judah. When Jerusalem was destroyed, Baalis received all the Jews who fled for succour to his dominions; yet he exulted over the ruins of their unhappy city, and contrived the assassination of Gedaliah, whom the Babylonians had set over the poor remnant of the Israelites. This cruel behaviour was, however, soon rewarded by Nebuzaradan, the Babylonish general, who ravaged the country of Baalis with fire and sword, destroyed his chief city Rabbah, and carried him, with most of the nobles of Ammon, into captivity.

As the Ammonites lived peaceably under the great monarchies, they gradually increased in strength and number; and in the time of Judas Maccabeus were assembled against the Jews in a considerable army, under their governor Timotheus. They were, however, defeated with great loss, and the same ill fortune attended them in their subsequent conflicts with the same enemy; till at length their city Jaser was burnt by the Jews, and those who escaped the sword were carried into captivity.

In the beginning of the second century of the Christian æra, they were again called a numerous nation; but towards the end of that period their name vanished, and they were blended with the Arabians.

SECT. III.

The History of Midian.

IT is generally believed that this people were descended from Midian, the fourth son of Abraham, by Keturah, who received large gifts from his father, and was sent into the eastern country to live at a suitable distance from Isaac. They were in the most early times confounded with the Ishmaelites, and seem to have been so incorporated afterwards with the Moabites, that Moses almost considered them as one nation. Their religion was the same, and they were united by the ties of consanguinity, as they were descended on one side from Abraham, and on the other from Lot. They accordingly acted in concert against the children of Israel, and either associated with the Moabites or Ishmaelites, as they happened to live in the northern or southern parts of their country.

The Midianites were a very numerous race, and seem to have been divided into two classes, shepherds and merchants. The former led an itinerary life, moving up and down in tents, and driving their cattle before them even when they went to war. The latter also travelled from place to place in caravans, and left the care of their cattle to the women. Their manners must certainly have varied as much in some particulars as their mode of life: they are, however, generally represented to have been very magnificent in their apparel, and the necks of their camels are said to have been decorated with chains or collars of pure gold.

Their religion was at first pure and right in their own way: but in the days of the Jewish law-giver they had defiled themselves with all the abominations of the Moabites: at least such was the case in the north of Midian. In the south they seem to have retained a more sublime and rational system, long after the degeneracy of their brethren, as was sufficiently evinced by the conduct and sentiments of Jethro, who is called the priest of Midian, and said to have lived among the Midianites near the Red sea.

The form of government is represented rather as aristocratical than monarchical, yet their chiefs were honoured with the titles of royalty.

Their learning is supposed to have included writing and arithmetic, with a moderate share of geography, geometry, and astronomy: for it is obvious in scripture that the use of writing was very early known in those parts among the descendants of Abraham. The merchants must of necessity have been acquainted with some method of calculation; and the circumstance of there being trading ships in the Mediterranean so early as the days of the patriarch Jacob, affords a strong presumption that the Midianites, who were themselves traders, and situated on the Red sea, learnt the art of ship-building, and consequently became acquainted with the shores of their own sea, and the contiguous coasts.

The most ancient accounts of this nation are those which relate to their unsuccessful war with Hadad, the Horite, and to their purchase of Joseph for twenty pieces of silver.

Many years after these transactions, Moses fled from Pharaoh into Midian, and formed an acquaintance with Jethro, who gave him his daugh-

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ter Zipporah in marriage, and kept him in his house for the space of forty years, till he understood that his son-in-law was appointed by God to lead out the children of Israel from bondage.

The descendants of Jethro were called Kenites, and are said to have marched with the children of Judah from Jericho, into the wilderness of Judah. In consideration of this assistance, the Israelites, upon the taking of Hebron, rewarded them with a large portion of ground. They were warned by Saul to remove from the vicinage of the Amalekites, whom he was commanded to extirpate: and they possessed such abundant blessings, that they at length become wanton and presumptuous, but were in the end carried into captivity by the Assyrians, together with the ten tribes of Israel.

Such of the Midianites as were implacable enemies to Israel, seem to have resided chiefly in the neighbourhood of the Moabites. Evi, Rekem, Hur, Zur, and Rebah, were all kings or chiefs of Midian when Moses vanquished Sihon the Amorite. They united with Balak in requesting Balaam to curse the sacred people; and, in pursuance of the prophet's advice, sent the most beautiful of their virgins to the Israelites, for the express purpose of inticing them to idolatry. They did not, however, long enjoy the success of their artifice; for Moses, in obedience to the divine command, reduced their cities to ashes; ravaged their country; drove off their cattle to the number of six hundred seventy-five thousand sheep, seventy-two thousand oxen, and sixty-one thousand asses; slew all the male inhabitants with the sword; and carried thirty-two thousand virgins

virgins into captivity, besides an immense quantity of riches.

About a hundred and fifty years after this event, the Midianites were again in a condition to threaten the children of Israel. They accordingly commenced hostilities, under two of their princes, called Zebah and Zalmunna, and compelled the objects of their resentment to seek an asylum in the caves and fortresses of the mountains. They then wasted the fruits of the earth, and drove off the cattle, in order to starve the dismayed inhabitants, and possess themselves entirely of the land; but after the Israelites had groaned beneath their merciless persecution for seven years, Gideon was appointed by Heaven to deliver his countrymen, and he did it so effectually, that the Midianites never afterwards presumed to contend with Israel. Zeba, Zalmunna, and their confederates, marching into the country according to their annual custom, pitched their tents in the valley of Jezreel, on this side Jordan. In this situation their camp was explored by Gideon in the night, who overhearing one of the soldiers relate a particular dream, was encouraged to put in execution a plan which he had formed for their destruction, with only three hundred men, each armed with no other weapons than a ram's horn, and a light concealed in a pitcher. Accordingly the Midianites were alarmed, about midnight, in three several parts of their camp by the sound of one hundred horns or trumpets in each quarter, and, starting from their sleep, perceived as many lights breaking in upon them on three several sides. The sound of the horns, the glare the lamps,

lamps, the deep gloom of the night, and the loud shouts of their disturbers, struck them with such horror and amazement, that they attacked each other in the general confusion, and a dreadful slaughter ensued. Zebah and Zalmunna found means to escape, with a body of fifteen thousand men; as did Oreb and Zeb, two princes of Midian; but the latter immediately fell into the hands of the Ephraimites, who put them to death; and by the slaughter which happened on this occasion, there fell one hundred and twenty thousand men. The kings Zebah and Zalmunna, passed the river to Karkor, where they thought themselves in security, but were soon compelled to resume their flight by Gideon, who at last overtook them, dispersed their forces, consisting of fifteen thousand men, and made them both prisoners. On his return home, he found that they had slain his brethren at Tabor, and therefore he put them to death. Thus were the Midianites slaughtered a second time, and plundered of immense wealth, in cattle, gold, jewels, and rich attire.

Several ages after this period they were again increased to a considerable nation, and were famed for their riches, industry, and the magficence of their tents: but in the first century after Christ their name was totally lost among the more powerful people of Arabia. Between three and four hundred years ago there was a dilapidated city which bore the ancient * name of Madian; in the vicinage of which they pretend to shew the place where Moses watered his father-in-law's cattle.

* This place is still one of the ftations in the pilgrimage from Egypt to Mecca, under the name of Shoaib's cave.

SECT. IV.

The History of Edom.

FEW histories are more obscure and interrupted than that of Edom: yet, as the subject claims a place in the present chapter, the most authentic and interesting particulars have been epitomized and arranged in the following manner.

The Edomites were the posterity of Esau or Edom, the son of Isaac and Rebecca: their ancient habitation was on mount Seir, which was originally occupied by a people called Horites: they were first governed by dukes, and afterwards by kings; and their character was that of a bold and enterprising race, who were ever anxious to distinguish themselves by their valour.

It is impossible to give a satisfactory account of their religion. They probably directed their adoration towards the true God in the infancy of their nation; but they seem to have been gradually deluded into idolatrous practices, and finally laid aside the rite of circumcision.

Their progress in the arts and sciences is supposed to have been considerable; for the use of constellations appears, by the book of Job, to have been known to them. Writing and ships are also mentioned by the same author; and many hints are given which afford a strong presumption that the secrets and beauties of nature, morality, and many subjects of sublime knowledge, were cultivated among them.

When

When the children of Israel came into the Wilderness, the Edomites are said to have been under the government of eleven dukes; but being alarmed at the approach of so formidable a people, and dreading an immediate invasion, they remedied the imperfection of their constitution by uniting under one ruler, and prepared to maintain their possessions against all foreign attempts.

To the king elected upon this occasion, or his successors, Moses sent messengers to request a passage through the land of Edom for the tribes of Israel, and to assure him of their pacific intentions. The Edomite was at first determined to keep them out of his territories, by force of arms, and actually marched out to oppose them at the head of his army; but he was at length persuaded to supply them with money, and with such articles as they stood in need of, for the prosecution of their journey.

After this transaction, no further mention is made of them in Scripture till the reign of king David. It seems, however, that in the mean time they extended their dominion, applied themselves to trade and navigation, and seized on the empire of the Arabian gulph. Their commodities were exceedingly rich, consisting of fine gold, coral, pearls, and precious stones: and they soon became a very considerable kingdom.

In the height of their prosperity, however, their country was invaded by the victorious Israelites; for David having obtained some important conquests over the Syrians, Moabites, and Ammonites, carried the flames of war into the heart of Idumea. The *occasion* of this war is passed over in silence; but the sacred historians B. C. 1040.

historians affirm, that eighteen thousand of the Edomites lost their lives in the valley of Salt, and that the survivors were either brought under the yoke by Joab, or compelled to emigrate into foreign countries. Hadad, their minor king, was carried, by a select party, to Egypt, where he was received with all possible respect; but others took different routes; some flying to the Philistines proved a considerable accession of power to that people; and others, taking a longer way to avoid the rage of the conqueror, set sail for the Persian gulph. In fact, they were dispersed into all parts, as there was no safety for them in their native country.

Hadad, notwithstanding the ease and splendor which he enjoyed in Pharaoh's court, was unwilling to live in dependence; and, on his arriving at years of maturity, he made several attempts to recover his dominions, but without success, his subjects being kept in awe by the Jewish garrisons. He married the queen of Egypt's sister, and had a son by her named Genubath, who received a princely education, in Pharaoh's palace; but Hadad, failing in his design upon his own kingdom, seems to have established himself in Syria, where the royal family bore the name of Hadad.

The Edomites, in the mean time, continued under subjection to the house of David till the time of Jehoshaphat, whom they attempted to surprise with the assistance of the Moabites and Ammonites, but their design was rendered abortive. In the following reign they again revolted; and, having expelled or murdered their viceroy, they elected a man from among themselves to fill the vacant throne.

No

No further attempts were made upon this people by the kings of Judah for upwards of sixty years; in which time they, probably, recovered their ancient splendor. They were, however, overthrown by Amaziah, king of Judah, who slew ten thousand of their men in battle; took as many prisoners; reduced their capital, Selah, by storm, and caused the unhappy captives to be thrown from the adjacent precipices and dashed in pieces.

Soon after this event, the Edomites became subject to the king of Babylon. When the Jews were utterly ruined, and carried away into captivity, this people resolved to take ample revenge for what they had suffered in the days of king David. They, accordingly, vented their rage on the last remains of the temple as soon as the Babylonians were withdrawn, and massacred such of the unfortunate Israelites as attempted to escape. They even exerted themselves to level the whole city with the ground, insulted the God of Abraham with the most horrid blasphemies, and flattered themselves with seeing the complete extirpation of the Jewish nation.

As a just retribution for their cruel and impious behaviour, they were soon after chastised with such violent persecutions and intestine commotions, that a great part of them quitted their own country and settled in the empty land of Judea, particularly in the south-western parts. Those who remained in Edom joined the children of Nebaioth, and were called Nebateans ever afterwards: so that the name of their ancient kingdom was now transferred to that part of Judea which the refugees occupied, and which had been formerly inhabited by the tribes of Simeon

 and

and Judah. It may be proper to add, this is the Idumea and these are the Idumeans mentioned by Pliny, Strabo, and other ancients writers.

Darius Hystaspes issued out a decree against these settlers, commanding them to restore all they had taken from the Jews; but with respect to the success of this decree historians are silent. Upon the decline of the Persian Monarchy, and after the death of Alexander, they were under the government of the Seleucidæ, when they warred against their ancient enemies the Jews, but they were totally defeated by Judas Maccabeus, who sacked their chief city Hebron, forced their strong holds, and put forty thousand Idumeans to the sword.

B. C. 130. After this period they appear to have been continually agitated by wars and contentions, till they were at length finally reduced by John Hyrcanus, who compelled them to embrace the Jewish religion. They were then incorporated with the objects of their former hatred, aad in the first century of the Christian æra their name was entirely lost in that of their conquerors.

SECT. V.

The History of Amalek.

THIS people were called Amalekites from their progenitor Amalek, the son of Esau's first-born Eliphaz, by his concubine Timna. They reduced very early the country which they inhabited when expelled from the land of Edom, and

and soon attained to such a height of power and magnificence, that their king was spoken of as far above all others; and Balaam emphatically styles them "the first of the nations." Of their religion and civil customs nothing satisfactory can be said, as these subjects are concealed by a veil of impenetrable darkness. Their arts, sciences, and trade, were, in all probability, similar to those of their neighbours the Edomites, the Egyptians, and the inhabitants of the sea coast of Judea. Their government appears to have been monarchical; and their general character, that of a haughty and imperious race.

They no sooner heard that the children of Israel had crossed the Red sea, than they resolved to cut them off; and accordingly fell on the rear of that people as they were marching from Rephidim to mount Horeb. This outrage was, however, severely retorted upon themselves, as Joshua, after a sanguinary battle, put them to a precipitate flight: and the God of Israel decreed, "their name should be put out from under heaven."

After this transaction, they seem to have sought every opportunity of harassing the Jewish nation, till they were ripe for the excision denounced against them. They united their forces with those of Eglon, Zebah, and Zalmunna, in the hope of fully dispossessing the objects of their hatred; but their projects were all confounded by the interposition of the Almighty.

B. C. 1245.

No further mention is made of this nation till the days of Saul; when they were invaded by that monarch at the head of two hundred and ten thousand men. The victorious army was commanded

manded to ravage the country, and massacre the inhabitants without distinction; but Agag, the king, was spared on account of his personal accomplishments, though his impious and tyrannical conduct appears to have brought destruction upon his subjects. He did not however long enjoy this favour; for the prophet Samuel no sooner heard that he was alive, than he sent for him, and, notwithstanding his insinuating address, and the vain hopes with which he flattered himself, that the "bitterness of death was past," hewed him in pieces before the Lord in Gilgal.

The small remnant of Amalekites who escaped the general slaughter by a timely flight, returned to their desolate country, and lived in peace, till David obtained an asylum at Ziglag from the persecution of Saul. At this time they were associated with the Geshurites and Gezerites, and are said to have been again reduced to the utmost extremity by their new neighbour, who perhaps thought it a duty incumbent on him to complete the work which his royal master had left unfinished.

B. C. 1055. To revenge this injury, the Amalekites assembled all their remaining forces, and went up to Ziglag*, which they reduced to ashes, but spared the inhabitants. Having thus succeeded to their wishes, and taken among the prisoners, David's two wives, Ahinoam and Abigail, they resolved to secure what they had got by an expeditious return. David in the mean time received intelligence of their depredations, and set out in pursuit of them. In his way he found an Egyptian (whom they had

* David and his party were at this time absent from Ziglag.

left

left behind in their haste), who informed him of their route, and the place where they intended to halt. David, accordingly, followed them till he arrived within sight of their camp, where they were rejoicing over the spoil. He permitted them to pass the night unmolested, but attacked them fiercely at break of day, and continued to slay them till the evening; so that none escaped his avenging sword, excepting four hundred young men who rode upon dromedaries.

Thus by degrees were the Amalekites reduced, and at last the fatal blow was given them by the Simeonites; who in the days of Hezekiah, utterly destroyed or dispersed them, and took possession of their country: by this means fulfilling the prediction of Balaam: " Amalek was the first of the nations; but his latter end shall be, that he perish for ever."

END OF THE FIRST VOLUME.

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